

457

The Iesuites Banner.
Displaying their original
and successe: their vow and othe:
their hypocrisie and superstiti-
on: *their doctrine and po-*
sitions: with

A Confutation of a late Pamphlet secret-
ly imprinted, and entituled: *A*
Briefe Censure upon two bookes
written in answere to M.
Campions offer of dispu-
tation. &c. Com-
piled by

Meredith Hanmer M. of Arte,
and Student in Divinity.

Imprinted at London
by Thomas Dawson and Ri-
chard Vernon, and are to be
solde in Paules Churchyard
at the Brazen Ser-
pent. 1581.

Cryer 920.

The Jewels Banner.
Displaying their original

and success: their own and others:

their hypothesis and operations.

as a new-creation and po-

litical: and

A Collection of their Papers, &c. &c.

is impudently and maliciously

misrepresented and distorted:

in the following manner:

By the following

misrepresentation of the

original design of the

original design of the

original design of the

original design of the

original design of the

original design of the

original design of the

original design of the

original design of the

original design of the

original design of the

original design of the

original design of the

original design of the

original design of the

original design of the

original design of the

original design of the

original design of the

original design of the

original design of the

original design of the

original design of the

original design of the

original design of the

original design of the

¶ *To the Right honorable Sir Thomas*

Bromley knight, Lorde Chancellor of Englande:
William, Lorde Burleigh and Lorde Treasorer: Robert,

Earle of Leicester: Edward, Earle of Lyncolne: with

the rest of her Maiesties most Honorable counsell,

continuance of health, increas of honour,

and all heavenly wisdom.



It is not long sithence
(Right honorable) there
was a great brag or cha-
lenge directed to your
Lordships from *M. Cam-*
pion a Iesuite, lately arri-
ued heere in Englande,
with other his compli-
ces and confederates of

the Romish religion: where he declaring his estate
& condition craued with shewe of great humilitie
such things as were not to be graunted: the which pe-
titions falling into my hands, were scanned, peru-
sed, & answered in so modest a sort as I might, sub-
mitting my selfe, & the whole to your Honorable
Censure & fauourable interpretation. Since which
time there hath byn a Pamphlet secretly imprinted,
(no doubt in England) though without name, yet
hauing this Title: *A Briefe Censure vpon two booke made*
in answere to M. Campians offer of disputation, containing
very dāgerous doctrine, vnreuerēt speeches against
particular persons, tending therby as much as in the
Author lay, to discredite the Gospel and the profes-
sors thereof. As heretofore in mine answere to the

challenge

challenge so now also with all humilitie I thought good to direct vnto your honours a further viewe of this Iesuiticall sect and wandering Romanistes, displaying in their Banner (as the Title prefixed to the Booke geueth to vnderstand) their original and successe, their vowe and othe, their hypocrisie and superstition, with their doctrines and positions, being the rather moued therevnto, by this late Pamphlet, heere inserted (as occasion hath beene geuen) & also largely confuted. And seeing it falleth out that with singlenesse of heart, they seeke not after peace, with humbleness of submission, they yeelde not vnto her Maiesties proceedinges, neither with penitent mindes they imbrace the Gospel and the trueth of Gods worde: let there continue (as *Augustine* saith) betweene vs and them, the rather a conflict for the defence of the trueth, then with them in falshood a concorde. But it is greatly to be wished, and my selfe with the rest of my fellow labourers, we I say, are most instantly, agayne and agayne to desire your Lordships, to bee a meane vnto the Queenes most excellent Maiestie, that at this present summons, and noble assembly, in the most honorable and high court of parliament, there be a view had of this dangerous sort of people, that their roring bee restrained, that their religion be reformed, if the word cannot take place, in some other sort as shall seeme best to her most Royall mynde, and the holie Ghost the guide and leader of you all. Although *Ensebius* in the life of *Constantine* the Emperour, reporteth that the great clemencie of

Dedicatorie.

of that most noble Prince was misliked, and that the libertie and fauour then shewed, grew to loose- nesse: Yet am not I so straight laced, but that I coulde wishe all kinde of fayre meanes, clemencie, curtesie, libertie, conference & long suffering, to be vsed and shewed to such as are to be wooon, & especially, in matters of religion. The Prophete *Dauid* speaking of the Lorde, saith: that hee is mercifull, long suffering, patient, yet if the sinner will not turne, he will bend his bowe, he will gird himselfe, he will whet his sword, & shauie the hearie scalpe of the enimie. I am not to procure this Iesuiticall sect displeasure, neither work the discredit in respect of their persons, whom in tender loue I do heartely imbrace: but it is their religion that I desire reformed, and their Romish practises detested and abhorred. How they preuaile in other Countreies with the children of vnbeliefe wee heare daily: What trashes they bring in their Fardels from Rome, we see they be not woorth theraking vp: how slylie they inueigle the simple, and snare the in error, experience dooth daily teach vs: and what treachery they woorke in corners against the state of the Realme, the Crowne and dignity, we are vehemently to suspect. They lay fables, visions, and fonde miracles before the people, and keepe the woordes of GOD vnpreached from them: they sweare obedience vnto the Pope, and barre Princes of the loyaltie and subiection due vnto them: and they prostrate themselues before Idols & images & robbe God of his honor. In tender conside-

The Epistle

ration: wherof, may it please your good Lordships
being of her Maiesties most honorable counsell en-
dued with the spirite of wisdom and counsell, fro
aboue: that by your fauourable countenance, religi-
on, and the preaching of the Gospel may be furthe-
red in this flourishing common weale, and most
Christian Realme of England: that sects, schismes
and heresies may be rooted out: that as there is one
God, one faith, one baptisme, one hope of our cal-
ling, so we may vnfaignedly honour the same God,
imbrace the same faith, performe the vow made in
the same baptisme, and rest in the same hope, louing
one another, praising God, & obeying our Prince,
whom the Lord blesse, and preserue long to raygne
ouer vs. And so I cease presently, further to
trouble your Lordships, but with re-
membrance of my humble due-
tie, I desire the Lorde long to
blesse and preserue your
Honours.

From London, the 3. of
March. 1580.

*Your Lordships most hum-
ble at commaundement,
Meredith Hamner.*

Iesuitis, Seminarijs, sacrificulis, alijsq;
omnibus, qui Pontificij erroris caligine obducti

tenentur: *Meredithus Hammerus, Anglo Britannus,*

salutem & misericordiam in Domino

sempernam.



VRVM EST (MI FRATRES) CONTRA
stimulum calcitrare. Opus est enim prudenti
aliqua moderatione, quæ ita studet ornan-
da gloriæ Christi, ut simul dignitati ecclesi-
astici ordinis, & tranquillitati publicæ con-
sultum cupiat. Nihil hac voluntate gloriosius,
nihil christiano pectore dignius, excogi-
tari potest. Quorsum igitur modestissimos Euangelij præcones
tam atrociter impetere soletis? Quid toties hæreses immane
orimen, fædos errores, seductiones, imposturas, vafrities, in male-
dictis vestris scriptis, innocentibus obijcitis? Quid istis tragedijs
opus fuit? Num ullam immoderatam opinionem, aut quæ diuini-
tæ maiestatis gloriæ deroget, aut quæ sanctissimum ecclesiæ or-
dinem labefactet, in nostris sermonibus, homilijs, opusculis, vel
libris deprehendere potuistis? Immo dum sacras litteras ut *Dilecti*
labyrinthum in quo aberremus, ut *dipteryon* omnium se-
minarium, ut incertas, mancas, mutilas, laicis interdicens, ut
flexiloquas, instar cæci nasi, & *Lebba* edificationis, plurim-
bez regalar, nec ad institutionem pietatis sufficientes, sed assu-
mente traditionum faciendas, oro sacrilego lancinatis, earum
autori spiritui sancto, in cuius contumeliam hæc omnia recidunt,
cæcitatæ & amentię poenas datis. Dum non renatis, hoc est
peccati mancipijs, opera bona tribuitis: dum libero arbitrio
plenam libertatem ascribitis, quæ in diaboli seruis nulla, in Dei
vero filijs imperfecta est: dum in concupiscentia quæ semper reg-
num in nobis contra Dei legem affectat, peccati naturam non
agnoscitis: Dum sine peccato renatos esse, eosq; legi Dei satisfacere
statuitis, cum vix inchoatam præstent obedientiam, multis
adhuc

Epistola

adhuc infirmitatibus obnoxij: dum homines procumbere iu-
mi, & pandere palmas ante effigies, & simulachra diuini iubetis:
dum impurum celibatum honesto coniugio præferitis: dum de
fidei & spei nostre incertitudine, *Pyrrhoniæ* more disputatis:
dum iustitiam Christi fidelibus imputatam (heu cæcas mentes)
exibitis, eiusque loco inhzrentem collocatis: dum hereditatem
filiorum Dei, mercedem operum ducetis: dum mortuos ut opi-
tulares, inuocari mandatis: dum sacramenta ex opere (ut lo-
quimini) operato, salutem conferre, traditis: dum poculum Do-
mini, laicis denegatis: dum realem, immo carnalem (*Caperna-
nitarum* more) Christi præsentiam in eucharistia, ita ut ore &
dentibus atteratur, creditis: nihil equidem (tametsi omnia sana
policiu) præter seductiones, imposturas, rãuitia, lycopantias &
inanissimas, *metu* vestra, quisquilias puentilatis. Et ta-
men si quis vestra hæc deliria non approbet, in opum sexcenta An-
athema: si fulmina, ab Altitonante Romanæ sum Ioue emissæ, in-
tonatis. Quod si (ut olim *Tertullianus* hæreticis dicebat) castra
vestra in sacris scripturis figere velletis, nõquam diu stare potuissetis:
vos verò relictiis aquæ viuæ riuiulis, cisternas disputatis vo-
bis comparastis, nempe patres, cõcilia, canones, decreta, traditio-
nes ita ut oculos è *Scoticarum* contentionum caligine, ad lucem
perspicuæ veritatis attollere non valeatis, non multum aui-
bus illis (apud *Boetium*) dissimiles, quarum intuitum nox illumi-
minat, dies autem exeat. Vereor (mi fratres) ne sitis ex eorum
numero censendi, de quo vaticinatus est *Esaias*: qui auribus
audiens, & non intelligens, & videntes videbunt & non cernent,
incrassatum est enim cor istorum, & auribus grauitè audierunt,
& oculos suos ocluserunt, ne quando videant oculis, & auribus
audiant, & corde intelligant, & conuertantur & sanet illos do-
minus. Et quidem homo ille peccati, & filius perditionis (ve-
ster nempe *Coripheus*) quem *Paulus* verò ita nominat, sentis
qualem in regno suo ex hac euangelij luce plagam acceperit. No-
quæ hoc dissimulat, idò nullum non mouet lapidem, ut lucem
illà diuinitus accensam, vel opprimat & extinguat, vel certè ne-
bula

exhortatoria.

bylas & caliginem obijciat. Et ut de reliquis, quæ à Roberto Ar-
 richrillo, vel ex insidijs, vel apertò Marte, genuerunt, iam non di-
 cam: receptis ante non multos annos à Romano Pontifice, crea-
 ta est noua secta, *Iesuitarum*, hoc consilio, quia reliqui conda-
 citij, pontificiæ curpitudinis patenti, partim ob litterarum incerti-
 am, ad id quod conducti sunt, prestare non possunt, partim langu-
 dius agere videntur. ut in nouum hunc ordinem cooptaren-
 tur, qui à pueris annis, & à teneris quasi vnguiculis, calicem ad-
 ominationis, imis medullis & visceribus intibberent, & postea
 linguarum & potioris litteraturæ præfidijs, gloriosius, quam
 verius instructi, *Italiam, Hispaniam, Galliam, Germaniam,*
Angliam, Scotiam, Hyberniam, ceterasq; regiones (instat illi-
 us qui apud *Ioh* terram circumdauit) inuaderent, ut per hypocrisis
 illis eriperent, vel violentia illius, quam sibi insolenter arrogant
 eruditionis, veram agnitionem voluntatis Dei, in scriptis Pro-
 pheticis & Apostolicis patefactæ, possint extorquere. In precio
 iâ nō habetur, neq; tāti estimatur (quāti olim) apud vos, *frācis-*
cana dominicani, Augustiniani, Benedictini, iamlongè stantes,
 flētes & plangentes, tristi vultu, maculisq; genis intuentur (ut est
 in *Apocalypsa*) desolationē & ruinā *Babylonice* meretricis, ordi-
 num suorum fundatricæ. Et qui olim subtilitatem ex *Scoto*, inge-
 nij acumen ex *Comestore*, multiplices argutias ex *Alberto*
Magne, illuminationem ex *Thoma, Occamo, Lumbardo* ac si-
 milibus huius farinae doctoribus, hauisse, & à teneris cū ipsa la-
 tis imbibisse gloriabantur: Quia, olim suum *Eckhart, Cœcia-*
rum, suos Fabros, Alfonsos, Pigbios, ruinosa ecclesiæ Romanæ
Atlantes, superadmirati: Iam ralam vestram *Iesuitarum* sec-
 tā (sic est mens humana nouitatis auida) in miraculis Antichristi
 anumerandam, imit conatibus amplectuntur. Anno vero cō-
 a satura vestra, quæ nunc *Colonia*, totam facilitatem theologi-
 am (vix totum verbum vtar) repræsentat, edita est *Censura qua-*
dā, egregius (si dijs placet) pulles, cui excludendo cor gallinæ
 theologicæ & tam diu incubuerunt. Sed quid hic verè iudican-
 dum (bona vestra cum venia) non est silentio prætereundum.
 De *Colonia* potest quæri, sicut olim: An ex *Necesse* aliquid

*

boni

Epistola

bóni & de *Monhemio Mastigae Colonienfibus* verè pòssit af-
firmari, nihil unguà tam volentè falsum, nihil tam flagitiose im-
pudens in pontificia Ecclesia, vel per somnium excogitatum,
quod non audent illi palam probare, & maiori impudentia defen-
dere. Et quasi non satis haerentis perfricta fuisset *Thaides*
Babylonica, in singulis articulis illi *Iesu* & novum addunt im-
pudentiae cumulum. Illi enim multa in doctissimo illo *Mon-*
hemio Catechismo, quae videt nimis esse manifesta, dissimulant,
multa mitigant, multa aliter interpretantur. Postremo quod ad
Censuram vestram attinet, mali totius, malum quum inue-
mur, & vestrum hunc bubonem, ex plumis valde quidem mon-
strosis, *Harpyis* opinor detractis, nuperam aem cognoscimus
& iudicamus. Evolarunt ex hac culina alij, inter quos *Campion*
ille Oxoniensis Academiae quondam alumnus, qui remotæ vocis
sonitu, alarumq; strepitu, stertentes in papilmarum conterraneos
excitare conabatur. Postea *Ærostratus* quidam qui pseudo-
patrum *Colonienfium* vestigia secutus, *Censuram* brevè (ut ip-
sius verbis utar) in duas responsiones *Edmundo Campioni* fac-
tas, Anglicanis typis oculò excudendam curavit. Nofuit au-
tem instruere istam *Colonienfium* vel explicationem, vel refu-
tationem, sed tantum propositiones Antithetico more, nuda re-
citatione annotare. Partim de simplicibus & rudioribus animos,
purioris christi doctrinæ cupidos, vestris fucis, prestigijs & im-
possuris a pio instituto abduceretis, atq; in passam inextricabi-
lem aut labyrinthum irremediabilem induceretis. Partim etiam
ut ipsi hac occasione oblata, vosipfos paulò penitius introspecti-
entes, facillimos Pontificia factionis errores expulere & ex-
purgare dignarentur. *Bernardus Eugenius* Papæ & successori-
bus suis multa reliquis scriptis consideranda. Perlegite *Barthol-*
omæum *Abbatem* *Joachimum* *Almericum*, *Reymundum* comitem
Tolentinum, *Alasium* *Patavinum*, *Gulielmum* de *Santo* a-
more, *Simodem* *Tornacensem*, *Armaebanum*, *Arnoldum* de
nova villa, *Johannem* *Senecam*, *Petrum* *Johannem*, *Robe-*
rtum *Gallum*, *Robertum* *Groscheadum*, *Laupoldum*, *Johan-*
niem de *Carthago*, *Andream* de *Castro*, *Daptem* *Algerinum*,
inod

Taule-

exhortatoria.

Taulerum, Conradum Hager, Penitentiarium Asini, Machaëlem Cesenatem, Petrum de Corbaria, Iohannem de Poliacco, Franciscum de Arcatara, Iohannem de Castilione, Franciscum Petrarcham, Gregorium Ariminensem, Iohannem de Rupe Scissa, Galfridum de Fontanis, Gulielmum de Landuno, Nicholaum Orem, Iohannem Mountzigerum, Henricum de Iota, Nilum Archiepiscopum Thessalonicensem, Henricum de Hassia, Gerhardum Ridder qui Lachrymam Ecclesie in Monachos & cucullatos fratres conscripsit, cum innumeris alijs, qui relictis superstitionibus, idolomanijs, erroribus, Antichristianis characteribus, scœcibusq; Romanis omnibus, puram Euangelij lucē & veritatē agnoscētes, eandem quam plurimi sanguine suo obsignarunt. Sed qui inter vos tenelli sunt (quos Nouicios & tyrunculos appellatis) pontificizq; tutelæ obstricti, vos inquā per viscera misericordie Dei nostri oro, per verā fidem obsecro & obtestor (si ipsi propriæ, vestrzq; salutis consulere nolint) vt vestris hisce preceptoribus, veriùs perditissimis deceptoribus, veritatis verò acerbissimis hostibus, diffidere aliquando incipiat. Neq; enim dubito quin illorum fides suspecta vobis esse incipiat, nequē damnatis eorum opinionibus adhærescatis, ac fluxam, inanem, fucatam, fallacem, & quā maxime fraudulentam eorum fidem esse tandem aliquando intelligatis. Quis enim ita insaniet, vt veram & integram iudicet, quam mendaciorum præsidij potissimum munitam, intuetur? quis veritati ita erit iniurius vt præstigijs & fallaciarum patrocinijs egere arbitretur? Qui verò istorum hominum lucubrationes, accurata circumspectione legerit, atq; sententiarum præcipua fundamenta ad suos fontes revocauerit, neq; fidem illis temerē adiunxerit, non dubito quin illorum in fabricandis mendacijs audaciam, ne dicam, impudentiam, ferre nullo modo possit. A quibus tum demum sibi temperabunt, cum contra veritatem insanire desierint.

Valete.

1914

[The page contains faint, illegible text, likely bleed-through from the reverse side.]

1992.4

The originall of the Iesuites.

Cap. I.



Whereas heretofore in myne
 answer to Maister Cam-
 pions challenge I haue in
 few wordes displayed the Ie-
 suites banner, to witte, the
 antiquitie of their order, the
 originall of their line, and
 progresse of their societie,
 with other circumstances
 thereunto appertayning and
 as yet vnaunswere, and that lately there hath bene a
 Pamphlet in buckler mucker unprinted & spread abroad,
 entituled: A briefe Censure vppon two Answeres made
 to Maister Campions offer of disputation, contayning
 very dangerous doctrine, irreuerent speeches, and mali-
 cious slanders: not onely against mine owne person by
 name, but sundrie others, both wise, goodly, and learned:
 I thought good (notwithstanding I looked for a more mo-
 dest & more substantiall replie) in the meane time to stay
 the indifferent Reader, to discharge my selfe of the seue-
 rall vntuths layd to my charge, and to iustifie my Do-
 whose word I doe profess. Seeing also that the brethren
 of this new found order, can geue us neither truth in do-
 ctine, neither modestie in wordes, neither accept of our
 doinges vlesse our doctrine be proued, & our allegations
 culled out of their owne Authours: I wil therefore returne
 the vntuthes vnto them as their owne, and yeld them
 the measure they gaue vnto me, yett all in loue and Chris-
 tian modestie. You contemptuously relate the learned
 A writers

The Iesuites

*Andrad in
prafac. ad bb.
a. Orthodox.
explic.
Lib. 1. Orth.
explic.*

writers of our age, namely Iohn Bale, Martinus Chemizius and Sleidan, yet cannot digest the pedigree of Ignatius Layola your progenitor, yet take scozne that I tearme him a crippled soldier, and your societie a lowly order. I will deale plainly with you and all the world, as I sitte, a brother of your owne shal reporte the storie of your originall. And to the end he may the better be credited, heare his solemne protestation: I call God against my soule to witness (saith Iacobus Payna Andradius, that I will not either through contumely in debasing, neither by flatterie in commending swarue on iose from the truth. There was, saith hee one Ignatius Layola, a Spaniarde of Biskay, of the age of sire and twentie yeares, or thereabouts, besieged by the Frenchmen in the towne of Pompeiopolis, in the one thigh sore hurt with a gunne, in the other grievously wounded, & lastly take captiue. Within a while after being set at libertie, hee had small lope of the world, hee forsake his dwelling place, hee did away that which hee had, and got him to the Church of our Lady in Mount Serrat, there, as it is thought, determining with himselfe to cast off not onely the old man, but also to change his wonted habit and accustomed weede for sackcloth.

As hee was there, there arose a sodaine light, as it were from heauen, shining about him: so that in his visions, hee seemed to be rapt into the thirde heauen, and after a sorte to heare certaine secretes of God. From thence hee got him to Ierusalem, to worship the holy sepulchre, and to visit other places. From Ierusalem he returned into Spaine, and perceiuing with himselfe, that learning and knowledge auayled much for the furtherance of his enterprise, and establishing of his new order and demised state of life, he gaue himselfe to his booke, and hauing somewhat

Banner.

Some what profited, he went to Paris, where he staid
seuen yeares, and linked unto him in that space certaine
companions and followers, and with them returned in-
to Spaine, in the yeare 1536. Afterwards with these his
scholers and companions, Petrus Faber, Franciscus Ka-
uir, Iacobus Laines, Claudius Gaius, Iohannes Codu-
ri, Alphonus Salmeronius, Simon Rodericus, Nicholaus
Bouadilla and others, he went to Rome, and craved the
Popes bull and facultie to goe a pilgrimage to Ierusalem.
With his licence they went as farre as Venice: at that
time the league betwene the Turkes and Venetians was
broken, so that there was no travelling to Ierusalem.
They took another course, and determined otherwise to
bestow themselves, and obtained of Verallus Archie-
piscopus Rosanensis then being the Popes Legate at
Venice, that seauen of them should bee sponse priests,
and licenced to heare priuate confessions. Again they
came all to Rome in the yeare 1538. and by means of
Cardinal Contarenus obtained of Pope Paulus the third
that their new order should be confirmed by his ponti-
fical authoritie: who at the first, least he should be thought
vnmouedly to graunt so great a matter, ratified their
new found order with this promise, that the number of this
societie should not exceede threescore. This was done in
the yeare 1540. Afterwards this Pope Paulus the third
being giuen to vnderstand how available this order was
for the vpholding of his pontificall authoritie, and repa-
ring of the ruinous walles of his decayed Church. De-
creed in the yeare 1543. that the order called the Societie
of Iesu should not be tied to any one place of abode, nei-
ther limited with any certaine number of brethren. An-
dradius concludeth: *Hae societatis Iesu initia, haec illius pri-
ma origo.* These are the beginnings of the Societie of Iesu:
this is the first originall thereof.

A.2.

This

The Iesuite

Ofor. Prefac.
ad lib. An-
dr. ad.

Iacob. Payua
Lib. 1. Ortho.
explic.

Iacob Payua
Andrad. Lib.
1. Orthod.
explic.
Pag. 38.

This Andradus as I gather was the first that wrote to any purpose of this order, being a Iesuite him selfe, and exhibited his booke as Olorius writeth to the Councell of Trent. Writeth no more with us so: blaying the armes of your order, and first sounder layola the scouldour, but with your selues for your noneltyes & unconstant heads. It doeth not appeare that hee was a Gentleman of any noble house as the Authour of the Censure writeth, neither Captaine over the Spaniards, neither fullie cured of his festred wounds. You finde not that there was any lute made for his deliuerie: neither ransome payde for his Captiuitie: neither of any feates wrought by him that deserued the name of a Captaine: but as Payua the Iesuite reporteth of him: *Servus paupertatis oppressus, et varijs corporis aggrandimentis genere confectus.* Hee was oppressed with extreme povertie, and welnigh worne or spent with sores and infirmities of bodie: and hee was given to great superstition, as may be gathered by his pilgrimage to Ierusalem: to idolatrie, in that hee worshipped (as the Authour of his life saith) the sepulcher, and to deceiue the worlde under colour of his visions, apparitions and secretes revealed unto him (as it is imagined) from God. This hath bene the practise of that whole table of Locustes and Wardens of orders of Monkerie and fratrie in the Church of Rome. *Secundo;* touching the name of Iesuites and their societie, the Authour of the Censure sayeth, They call not them selues Iesuites, but brethren of the societie of Iesus, where according unto his wisdom, he imagineth a kinde of difference, or happily woulde haue desired to think they haue modestie. Yet in their order I finde it confessed: *quicunque in societate nostra qua Iesu nomine insigniri cupimus &c.* Whosoever in our societie the which we desire

desire to be honored with the title or name of Iesus, &c. whereby I gather they take some of Ignatius Layola the same Soldier to be called Ignatians or Layolans, but presumptuously, in the swelling pride and haughtines of their mindes, they will be called: The Societie of Iesus, that is, Iesuites. The fauourers of this order are not ashamed to apply vnto Ignatius Layola the place in the Acts of the Apostles calling him a chosen vessel of God, that he should be their captaine and leader which should present his most holie name before nations and people, and such as are the true Sonnes of Israel. They blush not to compare him with Isaac. They holde Franciscus Xauier the Iesuite to be a Prophet endued with the spirite of prophesie: they will be taken for the Apostles of these later dayes. They would haue vs believe that the spirite is so mightie and plentiful among them as the holie Ghost was, which of olde miraculously descended in the forme of fierie tongues. Furthermore Christianus Franken sometime a Iesuite writeth thus: *Nam tantum a quotidianum de rebus diuinis nostrarum vis est meditationum, ut homo veluti denuo natus, non quidem ut ante a naturalibus parentibus sed a societate Iesu velut Inlesuatus non aliter ac Christus, a Spiritu Sancto incarnatus videtur. Testatur hoc tota forme hominis quasi deificata natura.* For there is so great a force of our daylie meditations aboute Diuine matters, that a man may seeme to bee as it were borne agayne, yet not as before, of naturall Parentes, but of the Societie of Iesus, as it were, Inlesuated (or become Iesuses) none otherwise than Christ was incarnate by the holie Ghost. The whole nature almost of a man beeyng as it were deified (in this societie) doeth testifie the same. And here this Societie shaketh hands with the Family of

Pag. 13.

Pag. 43.

Pag. 44.

Christ. Franken. Colloq. Iesuitic. pag.

30.

The Iesuites

Jacob, Payna
Andrad. lib.
1. Orthod.
explic. pag.
37.38.

Pag. 38.

Pag. 39.

Loue: who say that God is hominified in them, and they
deified in God, whereunto we may very well adde, that
they are foolish in themselves. But the reasons why
they are called Iesuits, or of the societie of Iesus, I finde in
their owne woordes. First, as loue is the fulfilling of the
law, so (I thinke) they would haue vs beleue, that per-
fect holines consisteth in their societie. Secondly, as
Christ commended loue by the name of a new comman-
dement: so would they perswade vs, that they practise
the same by a new order. Thirdly, as Paule allureth all men
to the executing of the duties & offices of loue and chari-
tie: so they, as Apostles of these latter daies, following the
steps (as they would beare vs in hand) of Iesus, wil be cal-
led the societie of Iesus, no other reason, as it appeareth,
then the familie of loue haue for the foundation of their
hereticall sect. And for more indifferencie, let Andra-
dius the Iesuite speake: *Iesu hac societas ad charitatis offi-
cia vniuerso humano generi praestanda, est potissimum compa-
rata.* This societie of Iesu, is chiefly ordained for the
offices of loue and charitie to be performed towards al
men. Again by the woordes in their order exhibited vnto
Paulus 3. hee proueth: *esse in charitatis muneribus vita
huius rationem potissimum positam.* That this trade of lyfe
consisteth chiefly in executing the giftes or woordes
of loue and charitie. Now I returne vnto you, (the Ie-
suites) your owne speeches and phraes full of spight, ma-
lice, rancour, and venome, wherewith ye intitle the pro-
fessours of the truth, and preachers of the Gospell. We
call them Apostates, false Prophets, Heretikes, diuels,
as the woordes of Andradius the Iesuite, against Chemni-
zius; and Gregorius de Valentia against Iacobus Heer-
brandus doe testifie. Whereouer the man in the Poeme in
that hee subscribeth not his name, I meane the Authour
of

Banner.

of the brieft Censure hath given a wrong sentence of mee, and uttereth the nature of the spirite that possesseth him where he intituleth certaine pointes in the answer to Maister Campion, as it pleased him selfe, with sundrie vnchristian and vnmodest languages. As I perused his rayling Pamphlet, the behauiour of Philo Iudæus came too my remembrance who pleading the innocent cause of the Christians before Caius the Emperour, was reuiled beyond all measure, and turning himselfe vnto his companions, sayde: Wee ought to bee of good cheere, seeing that Caius as an aduersarie reuileth vs, God no doubt is become our Patrone and defence of his people. I will not your wordes, the truth of that which hath bene alledged, I will iustifie, when place serueth and occasion is offered. Nicolaus Herborne a Minorite, coulde haue corrected the Iesuiticall spirite and directed you in your Censure. Hee woulde haue such sent to preache the Gospel as haue a modest spirite, gentle, courteous, certayne constant, quiet, foreseeing all things, and deserving well of all men. Iesus saith: *Discite a me quia mitis sum & humilis corde*, Learne of mee that am meeke and humble in heart: but the Iesuites doe not so, therefore are they not of Iesus. This enterprize of preaching the Gospell and winning of soules must bee saith the aforesayde Herborne: *neque humanum neq. Satanicum figmentum*, neither mans iuention, neyther Satans deuise. As the order of Iesuites is, being deuised by Ignatius Layola, receiued by visions and reuelations, confirmed by the Pope, & for the more credit therof, intituled with the holy name of Iesus. This frier telleth you howe to trie the Spirite of Satan. *Satanicum spiritum eum appello quo multi sub ouilla pelle, Lupinam mentem contegunt, quorum in ore*

*Enseb. acerb.
hist lib. 2
cap. 5.*

*Nicolaus
Herborn, de
Indis conuer-
tend.*

Matth. 11.

*Andradus
lib. 1. Ortho-
do. explic.*

*Nicol. Herb.
de Ind. con-
uert.*

The Iesuites

*ut Christus sonat mens vero atque animas hereseos aculeo
pungit.* I call that Satans spirite wherwith many in shepes
weede, doe cloke wooluishe mindes, in whose mouth
Christ soundeth, but their hearte and mynde pricketh
with the sting of heresies: Agayne hee woulde haue
the people taught: *Se non suis meritis, sed sola Dei gratia
agnouisse Christum.* That they not by meane of their me-
rites, but by the onely grace of God attayned vnto the

knowledge of Christ, But (M. Censurer) the Iesuites
teache the contrarie as hereafter shal appeare: and here
to conclude, the holinesse and opinion they repose in their
societie is abhominable: their lone enimitie and hatred,
full of rayling speeches: their doctrine superstitious and
hereticall. And lastly, they injury the Spaight of Iesus
our Saviour in vsing his name as a mantle to couer the
inventions of men. My reason is this: If in a politicall
common weale any subiect shoulde intitle himselfe, or
challenge vnto him any title, name or dignitie appertay-
ning vnto the Prince he were deeply to be charged: How
much more are they to be charged with treason who ar-
rogate vnto themselves the name of Iesus,

And in the meane while vntill I heare further
from you, I will geue you certayne bones to picke.

First, (consider with your selfe) they offende
not a little, who in matters of religion doe assume or
take vnto themselves names unfit for them, as you call
your selues Iesuites.

Secondly, the name Iesus, and title Christ, by
the commaundment of the Father was geuen as proper
and peculiar vnto the sonne of God bozne into the world
and therefore no name for you.

Thirdly, the faithfull in Christ by direction
of the holie Ghost, from the beginning of the preaching of
the

Banner.

the Gospell were called Christians, Therefore now not to be otherwise termed.

4 Fourthly, they seeme not to knowe Christ, or they seeme as it were to fall from him, who in religion chose vnto themselves any other Title then Christian, as you doe.

5 Fifthly, in your new order calling your selues of Iesus, Iesuites, yee are to be taken as Authoꝝ of nouelties, schisme, and sacriledge.

6 Sixtly, the Charecters of loue, and print of the Crosse of Iesu cannot be seene in your societie, therefore are you to be taken foꝛ Counterfeites.

7 Seuenthly, your societie hath great affinitie or likenesse with the Nazarzan Heretikes, eniemies vnto the Crosse of Christ, therefore to be relected. I doubt not when yee haue picked these bones but that eyther in finding no marrowe in them you will throwe them to the dogs to snarle at, or reseruing them foꝛ some good vse, you will gilt them with some glorious flourish or gay replie.

Lastly, where I finde in your workes that you glorie in the successe of your societie, saying: There is no nation so rude or barbarous to whom the name of the societie of Iesus is not well knowne, yee might aswell haue sayde (all honour and reuerence beeuẽ to the name of Iesus) There is no nation vnder heauen but haue heard of the Diuell and beheld his practises. Wee vnderstand of your schools, Colledges, and Conuenticles at Colonia, Moguntia, Treueris, Ingolstadium, Oenipontum, Augusta, Monachium, Tirnauia, Dilinga, Vienna, Praga, Portingallia, Neapolis, and Rome. Your whispering in Corners, your creeeping into companies, your peruer-ting of youth, your practises with Princes are knowne well ynough, They were belike of your minds, who bla-

Andrad hb.
1. Orthod.
explic pag.
25.

The Iesuites

Psa. m.

Matthew.

Acts. 5.

Tertull.

*M. Poundes
6 reasons.*

*Jacob. Payus
Andradus*

*Pigh. eccle
hier arch.*

John.

sed abroad at the beginning of this parliament to uphold the p[ro]felytical Papists, that they shoud be in good hope the Romishe religion would be restored presently in England, and yet if not generally, they doubted not, but that a Church or a Chappell should be granted them. Uaine is y hope of the that trust not in the lord. The Pope maketh his belieue, that they, whome he calleth Heretikes haue no power to withstand his practises. But more is the pittie, where god hath his church, there y deuil hath his Chappell. But if ye will needes builde, there is a mount trian gl wise situated, not farr from London, consecrated by D. Story, who enioyed the virginie of the spole, a fit place for the fauourers of his religion to possesse. As for your multiplying, we are assured, that every plant, which the heauenly father hath not planted, shall be plucked up by the rootes, if it be of God, it will stande, other wise it will come to naught. Tertullian saide of the Heretikes, that if they would pitch their tents in holy scripture, and therby desire to be tryed, they could not long stand. Therefore is it, that of late one Paister Powne, being caught in the pitfall of folly, alleaged with your brother Andradus the Iesuite certaine reasons, why the Papists will not be tried by the scriptures, which were of late learnedly confuted.

This is also the compendious way, which Pighius shewed Pope Paulus 3. that it was not for the Church of Rome to deale with the Lutherans in scriptures: for in so doing, she had oftentimes had the worse, but flatly to lay downe this, as principle: whatsoeuer the Bishop of Rome decreeth, or commandeth, the same is to be receiued, and beliened, without enquiris whether it agree or impung holy scripture. I finde no reason of reiecting the scripture but this: hee that doeth euill, hateth the light. Such are the shifts of Heretikes, to uphold the kingdome

dome of Safan. Carion saith, that by imitation of some going before, there sprang vp many orders, which commonly commeth to passe, as oft as new thinges begin to be had in admiration. But as there is nothing amonge humain things firme and permanent in his former state: so at this day we see many orders of Monkes, to lay aside their state and doctrines.

Carion Chro-
nic. lib. 3.

The Church of Rome heretofore at sundry times hath set vp diuers orders of Monkes, Friars, and religious men, whose rules are now stale, and credit worne away with the stripping of, of their counterfeit worde, and dayly decaith, so that Babylon her self hath her foundations of idolatrie and superstition shaken, and the Angell in the Reuelation is at hand, casting her, as it were a milston into the bottomlesse sea of her enemies confusion. Your order lastly steps forth, marching like ioly champions, blimbed with the traditions of men, and reuelling the old dregs of the Romish religion: but ye are already espyed, your persons, your paches, your pinnes are pointed at with the finger. Your father was

Reuelat. 18

Ignatius Layola, your name Iesuites, your number how many soeuer, it sojeth not. For many are called: but few are chosen.

2.2. The

The Iesuites

The vow and Oth of

the Iesuites.

Cap. 2.



Niceph. Ec-
cle. b. 1.

It is greatly to be lamented, that the church of God, for whom christ hath purchased libertie by his inestimable price of his most precious blood, should be so clogged & burdened with traditions of men, as holmes and other such trashes, by which satan by meanes of his hypocriticall ministers hath brought in, to tye & snare the consciences of silly christians. And whereas the holy men of old, as Nicephorus writeth, had rules at their choise and free will of eating, drinking, fasting, working and appareling them selves, as it seemed best unto them selves (yet alwayes a moderation and decencie retained) the age following brought in a restraint: first in apparell, then in meates, afterwardes in speciall poyntes as it appeareth in the substance of their orders set forth with sundry superstitious ceremonies. First of all (good christian reader) I will display what I finde written in late writers of this new found order and upstarting Iesuites. Afterwardes, what there of is to be considered. Afore this order was confirmed by Paulus the third, when as Ignatius Layola, & his companions wente on pilgrimage to Ierusalem, there were seauen of them shorne Priestes at Venice, by Verrallus Archiepiscopus Rosanensis, and there, as Andra-

Andradius writeth: *Perpetuam spontaneamque paupertatem Deo ante eius pedes promiserunt.* They vowed vnto God, at his feet perpetuall & willing povertie. Agayne the soci- etie writeth thus vnto *Romans*. Whosoever in our soci- etie they which were desirous to be honoured with the name of Iesu, will play the souldier of God vnder the banner of the crosse, and serue the onelie Lorde and his Vicar on earth, the Bishop of Rome: After hee hath taken vpon him the solemne vowe of perpetuall conti- nencie, let him consider with himselfe that hee is a portion of a societie whiche for this purpose ordayned that hee specially applye himselfe to the benefite of soules in life and christian doctrine, the spreading of the fayth by publike Sermons & ministerie of the worde of God, by spiritual exercises and works of charitie, and namely, by instructing of children and the ruder sort in Christianitie, and by hearing of confession, & giuing Ghostly comforte vnto the faythfull. Also let him first haue a care of G O D, next of his order, which is a kinde of way vnto him, alwayes laying before his eyes this end ordayned of God for him, and with all might of him to bee attayned vnto. Yet let every one be- haue himselfe according vnto the grace ministered him of the spirite & the proper degree of his calling, least that some shew a zeale, and not according vnto knowledge. Let the iudgement or sentence touching every proper degree, the bestowing and the distributing of Offi- ces, lye in the hande of the Prouost or Prelate, whom wee haue too choose, that decorie and order may bee kepte in euerye societie that is well established. A perillous sorte of people. Beholde howe they woulde creepe into fauour with this sayze thewe of holinesse. They serue G O D (as they say) and they serue also the Pope: they will take vpon them too

Jacob. Payna.
Andradius
Orthodo.
exphic. lib. 1.
pag. 19.
Ex bolla. 1.
confir.

The Jesuits

preach, and so thrust in traditions, they will heare confession and so vnderstand secretes, they will be Scholemasters and so peruert youth, they will play small game rather then they will sit out, and all to worne to the Pope and be to send to the Diuell. And to some more vnto my hurt and purpose, Christian Fränken to Christ, Frank, *Tej: Tota autem corpora societatis, &c.* The whole bodie of the societie, beside, the general who is head and principall of this order conteyneth in in all sixe sortes of men; whereof the first doe professe foure vowes: the second professe three vowes: The third are coadiutors spirituall: The fourth coadiutors temporall: The fift schollers: The sixt, Nouices: The Professors of foure vowes are so called, because that beside the three common vowes, of pouertie, chastitie, and obedience: they vowe peculiarly, first, to the Bishoppe of Rome obedience, &c. Next, to their Father generall the renouncing of honour, that they may not become cardinales out of the societie. Neuerthelesse, by this very name they are made cardinales in the societie, by whom the General is elected: which is a Pope among them. And that this Lordlinesse raigeth amongst them, it appeareth in an other place by their owne confession. Let euerie one in our societie, promise that hee will at no time conferre neither directly, neither indirectly with the Byshoppe of Rome, of anie sending forth, but cast all their care vppon G O D, next the Bishop as his Vicar, Thirdly, the Prouost of the societie. The which Prouost as wel as the rest, must promise that he also conferre not with the sayde Bishoppe touching his owne sending forth, without hee make the societie priuie therevnto.

Furthermore, as the flattering Canonists haue said
of the Pope, so both these Iesuites holde of their Prouost,
as

Banner. IT

as Franken witteth: What thinges soeuer the superior
 commandeth, & whatsoeuer he doth, must not onely not
 be iudged (much lesse reprehended) but be presuppo-
 sed and taken for good & holy things. Now to procede
 further in these sortes of men. The professors of three
 vowes, are Bishops in the Societie. Coadutors spiritual
 (vnder which name are comprehended all priests, pro-
 fessors of diuinitie, and teachers of the inferiour artes
 not professed) having first vowed pueritie, chastitie,
 and obedience, as they are most apte and diligent, so
 are they the sower to be admitted to the profession of the
 Iesuites. Scholars and Nouices are brought vp at home
 least there should be want of supply. This is of their
 habit, and rath, so much as yet came to my hands. I
 wil now direct my pen vnto these professed Iesuites. You
 serue the Pope, you obey your prouost, you plead puer-
 tie, you pretend continence, you haue yoked your selues, &
 become as it were slaves of men. That which among
 men is called a promise in respect of God is called a vow.
 And whereas there are promises in general & which we
 bove in Baptisme, hauing the grounde and warrant
 thereof in holy Scripture, you haue tied your selues to
 specials, and such a kind of vow as Ricardus defineth: *Est*
propositi supererogantis. Appertaineth vnto a purpose a-
 bout to performe ouer & beside that which God comma-
 nded. Which may better be said *Supererogatis*, & is ouer
 arrogat & presumptuous. For whatsoeuer may be requi-
 red for the framing of a godly & holy life, is containied in
 the lawe, & what is not of sayth, & is beside the worde, as
 thought necessary to saluatiō is sinne: but your vow hath
 not any grounde in the lawe, it is not of faith, it is be-
 side the worde, and you repose therein great perfection &
 holines, therefore doth it necessarily followe, that it is sin-
 ful, and not to be accepted of the Lord. And to the end we
 might

Colloq. Iesuit.
 pag. 28.

pag. 28.

I. Corin. 7.

Ricard. 4. sent.
 dist. 38. Art. 3.

The Iesuites

Tertul. lib. 2. aduers. Mar- cion.
Ierom. in Ezech. lib. 6.
Psal. 50. 37.
Genes. 28.
Psal. 119.
2. Paralip. 15.
2. Esdr. 10.
Psal. 116. 50.
51.
Deut. 23.
Eccle. 5.
Psal. 66.
2. Reg. 15.
2. Paralip. 25.
Leuit. 7. 22.
23. 27.
Num. 15.
1. Reg. 1.
Deut. 12.
2. Paralip. 31.
Caus. 17.
Quest. 1. vo- uentibus. & seq. dist. 27.
cap. vouenti- bus.
Concil. Ara- usic. canon. 11.

might be the better called from deuising of new woordes
 and new orders, God hath enclosed the path way to righ-
 teousnesse in the simple obedience of his will revealed.
 Tertullian and Ierome doe yelde the reason why God
 intygned the Iewes so many sacrifices and ceremonies
 of olde: it was to keepe that busie nation occupied, and to
 withold them from heathenish idolatrie and deuises of
 mans blame, and yet for all this they fell to traditions:
 so you, by their example leaue the woordes of God, the Sa-
 craments, as they are deliuered in the new testament,
 the spirituall sacrifices of the saythful, the libertie graun-
 ted vnto the people of God, and yadded your neckes vnder
 such burthens, as neither you, nor your forefathers
 were able to beare. Per that voboweth, must haue before
 his eyes, first to whom he voboweth, to God, who accepteth
 of none without warrant of, and in his worde. The
 bowes in the olde Testament which were eyther volun-
 tarie or morall, or ceremoniall, are not without the ex-
 presse warrant of the worde. And yours are not (for all
 your sayre shewe) to God, but to the Pope, to your
 Prouost, sometimes to sainctes without warrante of
 Gods worde, and without knowledge whether through-
 out your life time, yet shalbe able to perfozme them. The
 danger of the other side is so, that if ye transgresse and
 breake your vowe ye are as your cannon lawe saith: in
 the state of damnation. Secondly he is to consider
 what he is that voboweth. Man: couered with fleshy, com-
 passed with skynne, full of frailtie, subiect to falles and lo-
 den with iniquitie. We may not then bind our selues to
 inconueniencies. The councell Arausicanum hath very
 well tended the abilitie of man where it decreed: *Nemo*
quisquam Domino recte voverit, nisi ab ipso acceperit, sicut
legitur: quia de manu tua accepimus dominum tibi. No man
 hath rightly vowed any thing vnto the Lorde, vlesse hee
 hath

Banner.

hath receiued it of him, as it is read: the things we haue receiued at thy hands, we render vnto thee. But sith that some things are by Gods goodnes giuen vs, & other some thinges by his equitie denied vs, let euery one, as Paule commaundeth haue respect to the measure of grace, giuen vnto him, that hee tempt not the Lord his God. Thirdly let him weigh with what minde hee voweth, if hee will haue it allowed of God: for in that the Lords regardeth the heart, and not the outward shew, the heart must bee cleane before him, al hypocrisie, vaine glozy, and opinion of holynesse reposed in outward things must be abandoned. Here your orders of Monkes and Friers, your weede & vestments, your refraining from wine, your abstinence from certaine meates, your fasting on certaine dayes, your obseruation of times, your barefooted, naked, or halfe naked iourneis, your pilgrimage to saints, your lowlye scripture pouertie, your girdle of continence, your counterfeite obedience, with all the rash vowes of romish professors must be layde aside. Olde father Gerson complayned of such thinges in his time. I confesse, (saith hee) we may not denie, but that there are many thinges brought in among the simple christians, vnder coulour of religion, the laying aside wherof, were more holy. As your vowes are sound diuers, so your law in that behalfe is very confuse. Follishe vowes are sometimes extreamely bzged and recounted for matters of great importaunce: the breach of a vow is in some cases veniall, in some other mortall: one while the inferior priest, an other time the Bysshop may dispence, at other times it is a case reserued for the Pope: and againe it falleth out, that neither the Pope, no no God himselfe (as you say) can dispense. Your law saith, that the vow of a mad man doeth not binde: if the chaunge be for better the vow is not broken: if it be made in anger

1. Corinth. 10.

Dent. 6.

Matth. 4.

John Gerson.

De regula.

cap. 1. cet. de

in re iur. cap.

peruenit.

The Iesuites

*Glos. in cap.
audium, de
conuer. con-
inga.*

*22. q. 4. in
malis.*

*De voto, cap.
postulatis.*

*De voto, cap.
licet.*

*De regula
cap. licet.*

*Causa. 22.
quaest. 4. in
malis.*

Apocalips. 13

or heate of choller it doeth not holde: if the voto bee filthy
or shamefull, it must not bee perfozmed: if a man vowes
to visit the holy land, hee may bee excused, so that hee send
thither the twentieth parte of the frutes of his benefice:
if a man voto, and die befoze the fulfilling therof, the ly-
ving may perfozme it for him: lastly, if one voto to goe
on pylgrimage, an other may doe it for him. I woulde
wish M. Campion, that you, with the rest of my coun-
tymen of your societie renounced your Popish pylgrim-
ages and wearisome iournies by sea and by land, and suf-
fered the raging Iesuites beyond the seas, to perfozme your
vowes. You are an Englishman borne, God hath endu-
ed you with sundry good gistes, let not your nature be es-
traunged, neyther goe ye about to thrust into this land
fozreine power, & such people as curse not only y^e ground
wee tread vpon, but also our bodyes and soules, and are
ready to cut all English throates, if they might haue ac-
cesse vnto vs. Ye say ye haue vowed, yet heare what
your law saith: *In malis promissis rescinde fidem: in tur-
pi voto muta decretum: quod incaute vouisti, ne facias: im-
pia est promissio quae scelere adimpletur.* In euill promises
breake thy fayth, in a shamefull vowe alter thy minde,
which thou hast vnadvisedly vowed, doe not, that vowe
is wicked, which is performed with mischief.

The rules of your order are not as yet come to my
hands, but the oth which all you take, that professe the
Romish religion, I may not conceale from the reader,
and reading it, I cannot chuse but lament, to see your sla-
uerie and bondage, and the liuely character of Antichrist
therby imprinted, not onely in the hand of the labourers,
but in the forehead of professors and consciences of all
those y^e buy and sell & traffike in his countries & domini-
ons. In english thus, I. N. do firmly admit & embrace the
Apostolike and Ecclesiasticall traditions, and the rest of
the obseruations and constitutions of the same church.

Also

Banner.

Also I doe admit the holy scripture according vnto that sense, which the holy mother the Church hath and doth hold it, to whome it appertaineth to iudge of the true sense, and interpretation of the holy scriptures, neyther will I euer receaue or interpret it, but according vnto the vniforme consent of the fathers. I doe also professe, that there are truly and properly seauen sacraments of the new law, ordayned by Iesus Christ our Lord, and for the saluation of mankinde, though not all to euery one, necessary. To wit, baptisme, confirmation, the Lords supper, penance, extreame vnction, order and matrimonie, and that they conferre grace, and of them, baptism, confirmation & order without sacriledge may not be reiterated. I doe also receiue and admit the receiued and allowed rites of the catholike church in the solempne administration of al the aforesaid sacraments. I doe embrace and receiue al & euery the things, which of original sinne and iustification haue beene defined and decreed in the holy synode of Trent. I professe in like sorte, that in the masse there is offered vnto god, the true proper, propiciatory sacrifice for quick & dead. And that in the most holy sacrament of the Eucharist there is truly really and substantially, the body and blood together with the soule and diuinitie of our Lord Iesus christ, and that there is a conuersion of the whole substance of bread into the bodie, and the whole substance of wine into blood, the which conuersion, the catholike church calleth transubstantiation. I confesse with all, that vnder one onely kind whole and perfect Christ, and the true sacrament is receiued. I doe constantly hold purgatory, and that the soules there detayned, are relieved by the prayers of the faythful, and in like sorte, that the Saintes rainging together with christ, are to bee honoured and called vppon, and that they pray vnto God for vs, and that theyr relyques are to bee worshipped. I doe firmly auouche, that the Images of Christ, and

*Bullapil
quartis super
ordinatione
& promotione
ne doctorem
& aliorum
cuiuscumq;
artis & fa-
cultatis pro-
fessionum. &c.*

The Iesuites

the mother of God alwayes a virgin, and also of other Saintes are to bee had and retayned, and that we are to giue them due honour and worshippe. I doe affyrme, that the facultie of pardons hath beene left by Christ in the church, and that the vse of them is very wholsome to christian people. I doe acknowledge the holy catholike & Apostolike church of Rome, for the mother and mistresse of all churches. I doe promise and sweare true obedience to the Byshop of Rome, successour of blessed Peter, prince of the Apostles, & Vicar of Iesus Christ. I do also vndoubtedly receiue and professe al that haue beene delyuered, defined, and declared by the holy canons & generall councelles, and specially by the holy Synode of Trent, and withal al things contrary and haeresies whatsoever haue by the church beene condemned, reiected and accursed, I also doe condemne, reiect and accurse. This true catholike fayth, without the which none can be saued, the which I doe presently willingly professe and truely holde, the same wholly and immaculate vnto the last gaspe most constantly to retaine, teach and preach as much as in me shall lye, I the same N. do promise vowe & swere, so God me helpe, & the holy Gospels of God. *Now commeth Pope Impius 4. with his farewell.* Let it not be lawfull therefore for any man at all to infringe this page or leafe of our ordinaunce, inhibition, derogation, will, statute decree, and commaundement, or with rash enterpryse to contrary the same, if any therfore presume to attempte the same, let him knowe that he incurreth the indignation of almightie G O D and of blessed Peter and Paule the Apostles. *Dat. Rom. apud s. Petrum. Anno 1569. Id. Nouem. Pontific. nostri anno 5* God God, what periurie, Idolatrie, heresie, & blasphemy there is contained in the aforesaide oth: And the spirit of Antichrist is plainly reuealed in the cursed conclusion following.

Banner.

lowing after.

In trueth such traditions as are contrary, and besides the word of God, though they be called Apostolike, are not to be receiued: that sense and exposition of the scriptures, which the Church of Rome deliuereth, is not the right and perfect vnderstanding: the Church (and especially as you deliuer it) the Church of Rome is not iudge of the scriptures: there are but two Sacraments, Baptisme, and the Lordes Supper, the rest by you added are of an other kinde and nature, in which sense wee may say, as Ierome saide of the Reuelation: Looke howe many wordes we finde there, so many Sacramentes there are. The Sacraments confer not grace, as you imagine. *Ex opere operato*: the rites in the administration of the Sacraments retained in the Church of Rome, are childish, superstitious, and impious: that doctrine of originall sin and iustification, lately decreed in the councell of Trent, is blasphemous and abhorrible. The Masse is an Idol, and the sacrifice there pretended for quicke and dead is a deceiuing of the people: the Eucharist is not really, substantiall with the soule and diuinitie of Iesus Christ neither transubstantiated: the Sacrament is not perfect, when it is deliuered vnder one kinde: Purgatorie is a fable, neyther are the soules of the departed, relieved by the prayers of the liuing: the Saintes are not to be invocated, their reliques are not to be worshipped, neither Images to be adored: Popes pardons are to no purpose, but a deluding of Gods people, and the filling of the poke: Rome is neither catholike, apostolike, nor the Lady and mistresse of al other Churches: the Pope is not the true successour of Peter, neither the Vicar of Iesus Christ: to receiue what Rome receiue, and condemne what shee condemne, is to deliuer Barrabas, and crucifie Christ: to embrace the afoze sayde doctrine is dangerous, mali-

The Iesuites

the mother of God alwayes a virgin, and also of other Saintes are to bee had and retayned, and that we are to giue them due honour and worshippe. I doe affyrme, that the facultie of pardons hath beene left by Christ in the church, and that the vse of them is very wholsome to christian people. I doe acknowledge the holy catholike & Apostolike church of Rome, for the mother and mistresse of all churches. I doe promise and sweare true obedience to the Byshop of Rome, successour of blessed Peter, prince of the Apostles, & Vicar of Iesus Christ. I do also vndoubtedly receiue and professe al that haue beene delyuered, defined, and declared by the holy canons & generall councelles, and specially by the holy Synode of Trent, and withal al things contrary and hæresies whatsoever haue by the church beene condemned, reiected and accursed, I also doe condemne, reiect and accurse. This true catholike fayth, without the which none can be saued, the which I doe presently willingly professe and truely holde, the same wholly and immaculate vnto the last gaspe most constantly to retaine, teach and preach as much as in me shall lye, I the same N. do promise vowe & swere, so God me helpe, & the holy Gospels of God.

Now commeth Pope Impius 4. with his farewell. Let it not be lawfull therefore for any man at all to infringe this page or leafe of our ordinaunce, inhibition, derogation, will, statute decree, and commaundement, or with rash enterprise to contrary the same, if any therfore presume to attempte the same, let him knowe that he incurreth the indignation of almightie G O D and of blessed Peter and Paule the Apostles. Dat. Rom. apud s. Petrum. Anno 1569. Id. Nouem. Pontific nostri anno 5

God God, what periurie, Idolatrie, heresie, & blasphemy there is contained in the aforesaide oth: And the spirit of Antichrist is plainly reuealed in the cursed conclusion following

Banner.

lowing after.

In trueth such traditions as are contrary, and besides the word of God, though they be called Apostolike, are not to be receiued: that sense and exposition of the scriptures, which the Church of Rome deliuereth, is not the right and perfect vnderstanding: the Church (and especially as you deliuer it) the Church of Rome is not iudge of the scriptures: there are but two Sacraments, Baptisme, and the Lodes supper, the rest by you added are of an other kinde and nature, in which sense we may say, as Ierome saide of the Reuelation: Looke howe many wordes we finde there, so many Sacramentes there are. The Sacraments confer not grace, as you imagine. *Ex opere operato*: the rites in the administration of the Sacraments retained in the Church of Rome, are childish, superstitious, and impious: that doctrine of originall sin and iustification, lately decreed in the councell of Trent, is blasphemous and abhominable. The Masse is an Idol, and the sacrifice there pretended for quickie and dead is a deceiuing of the people: the Eucharist is not really, substantiall with the soule and diuinitie of Iesus Christ neither transubstantiated: the Sacrament is not perfect, when it is deliuered vnder one kinde: Purgatorie is a fable, neyther are the soules of the departed, relieved by the prayers of the liuing: the Saintes are not to be inuocated, their reliques are not to be worshipped, neither Images to be adored: Popes pardons are to no purpose, but a deluding of Gods people, and the filling of the poke: Rome is neither catholike, apostolike, nor the Lady and mistresse of al other Churches: the Pope is not the true successour of Peter, neither the Vicar of Iesus Christ: to receiue what Rome receiue, and condemne what shee condemne, is to deliuer Barrabas, and crucifie Christ: to embrace the afoze sayde doctrine is dangerous, mali-

The Jesuites

cloudly to impugne the trueth of the contrary, and with Pharao therin to harden the heart against the Lord, and lastly to deny the trueth, and blaspheme the maiestie of Iesus, is unpardonable for ever. It is a dreadfull thing to fall into the handes of the living God.

Heb. 10.

De Iureiur.
C. quemad-
modum.

2. Reg. 15.

Our Cannon law in a certaine case bleseth a shifte to auoyde perurie, where the partie sweareth, and secretly with himselfe vnderstandeth: *si obseruandum est*, if it bee lawfull to be obserued.

Peraduenture ye may be found in the number of the two hundred, which went with Absalon from Ierusalem to Hebron (as he made them beleue) to perform his vow. They were (as the storie saith) of simple heartes and mindes, and altogether ignoraunt of the cause, which in very deede was to rebell against Dauid, their soueraigne & the annoynted of God. Of whome it is thought, when they vnderstood the pretence, y they repented: but if by the way they had bene taken, they had bene to be charged with rebellion. Examine, I beseech you the nature of your vowes and othes, it happily may fall out, that ye shall find your selfe deceaued and abused by others, if in time ye conforme your selfe, there is hope of grace. The question is not whether vowes are to be kept, but what vowes they be that are made, and stand with the word of God, and are true vowes. To vow and sweare with the Pharises, neither to eate bread neither to drinke wine afoze they had killed Paule, is very impious and contrary to the commandement, therfore no godly promise, neyther to be performed.

Acts. 23.

Acts. 5.

I woulde wish you vsed meanes by calling your selfe home, and to auoid the heauy hand of the Lord, withstand al errours that impugne the manifest trueth in the word of God, and fly from them. Peter answered the high priest we ought to obey God, rather then men. Augustine teacheth

Banner.

cess vs to answer the Emperour, if he prescribed ought
 contrary to the word of God. Pardon O Emperour, thou
 threatnest prison, but God threatneth hell. Saint Paule
 saith: Though we, or an Angell from heauen preach vn-
 to you, otherwise then we haue preached vnto you, let
 him be accursed. Ambrose saith: We condemne al new
 thinges, which christ hath not taught: for Christ is the
 way vnto the faythful. If therfore Christ hath not taught
 that which we teach, yea we our selues will account it de-
 testable. I will not stand presently to confute the seuerall
 pointes of the aforesayde pernitions ofh, but refer them
 to the last tract of this booke, where I purpose to examine
 your doctrine. In the meane while take the Censure of
 Cardinall Vergerius, Pope Paulus 3. legate, that confir-
 med your order. *Popterea repudianda tanquam falsa, quia a Verger. resp.*
Romana creditur ecclesia, quae nimirum solet credere diuersa ad lib. Anti-
& contraria hijs, quae docuit Dei filius. Therefore are those christ. Rom.
 thinges to be reiected, as false, because they are belie-
 ued of the church of Rome, which truly is
 wont to beleeue, repugnant and con-
 trary thinges to these, which the
 sonne of God hath
 taught.

Causa. 11. q.
3. quiresistit.
Galat. 1.

Ambros. de
viduis. lib. 4.

The Iesuites

The hypocrisie and superstition

of the Iesuites.

Cap. 3.



I woulde require a longe tyme and great leasure sufficiently to dilate of this Iesuiticall sect, the hypocrisie and superstition of Monkes and Fryers, with all other irreligious orders. But that I may orderly procede herein, by way of pzeamble, I will consider of the pzeent

occasion, which moued mee so speedily to take penne in hand. The Authoꝝ of the Pamphlet, entituled A brieue Censure, printed, as hee saith at Doway, by Iohn Lyon, and that *Cam priuilegio*, playeth his part egregiously.

Their dealing in saying they come from far, and that their booke was printed beyond the seas, together with that which they repoꝛte of the antiquitie of their doctrine wee may beholde in the craftie Gabaonits, who being neighbours of Iosua, and adioyning vpon Israel, came to entreate of peace, taking old sakes vpon their Asses, old bottels foꝛ wine, old clouted shooes, old rayment, saying vnto Iosua, we are come from a very farre country, all was old, so would they make vs beleue. Foꝛ they loade Romish Asses with old sakes full of traditions, their old bottelles are broken cisterns, their wine is egre, their

Wasse

Banner

Masse is an old clouted shew, their old rayment is an habite full of counterfeite holynes, al is so old, that it strikes so; staines. And now so; soth they come from far, I feare me it is from the deuill, and that is very sarre from God. Paulus Florenus saith of the Iesuites: This our Iesuiticall religion is altogether made of superstition, hypocrisie, and a certaine faigned and painted holynes. Againe; there is no man at all fit for this religion, but he that hath a naturall inclination to hypocrisie and superstition, gotten either by seruile education, or taken by some blockishnes of minde. This we may see in Ignatius Layola the Spaniard, which of all other nations is most superstitious, and tyrannous in vying the dregges of Rome, and the drunken cuppe of the strumpet of Babylon. For a true christian and a professo; of the Gospel (be he an Englishman, or what other nation soeuer) shall finde mo;e fauour among the Papistes in Fraunce, with the Pope at Rome, and the Turke in his dominions, then among the inquisito;rs in Spayne. And whome hath Satan thought fittest to sow his tares of hypocrisie and suspicion, now in the end of the world, then Layola the Spaniard, and father of Iesuites. They make an Idoll of the Pope, so that Christian Franken being a Iesuite, and seeing the worship that was done vnto him, saith: I verily tooke him for christ, or rather some greater thing. I wil passe over their Idolatrie and superstition, in worshipping *La Madonna di Loreto*, our Lady of Loretum in Italy. Gregorius de Valentia, the Iesuite is, not ashamed to defend in th;e seuerall tractes, that the adozation of the sacrament, the honouring of Saintes, and the worshipping of Images and reliques is no Idolatrie: concluding most blasphemously in on respect: prayse be vnto God, and to the most blessed virgin Mary, toying the creature

Colloq; Iesu.

inc. pag. 10.

Pag. 13.

Pag. 40.

Grego. de valent. de idolat. cont. sect. ds.

The Iesuites

*Christ. Fran.
de bestial. idol
pag. 57.*

*Jacob Payna.
Andrad. Or-
thodox. ex-
plic. lib. 1. pa.
45.
Lib. 1 pag. 48.
49.*

*M. Stapleton
in the fourth
booke of the
counterblast.*

*Colloq. Iesu.
itic. epist. des
dis.*

creature, as partaker of prayse with the creator. I will not speake of the two brazen pylers at Rome, full (as they say) of holy earth, died with the blood of Christ, so that they haue two Christs, the one dead and dissolued to earth, the other aliue, and sitting at the right hande of the father. Franciscus Xauir, the Iesuite, hauing nu-
 zled the heathenish Indians in Idolatrie, was recounted among them (saith Payna) as an other Frauncis, the Fa-
 ther of Minorites, so that they honour and worship most religiously his corpes, which as yet not without a mira-
 cle is kept whole. Beleue it who will. The Iesuiticall
 miracles of Goncallus de Silueria the Portingale, are ve-
 ry ridiculous, where it is reported, that hee tyed his holy
 vestments (belike the Cope and surplesse) about his head,
 and swamme ouer a great water in the Indies: againe,
 that hee went into a pottage pot, gaue himselfe to the ri-
 uer, & that the swift streame caried him to the land. But
 lastly he vsed such iugling feats & apish toies at his seruice
 in the kingdom of Manamotapia, & they toke him for a con-
 iurer, and cast him into the water, where neither pot nor
 pottail, nor cope nor surplesse could saue his life. This is
 that order, which now adayes is counted only holy. This
 is the order which M. Stapleton with dalled eyes, or rather
 as it were a man frighted out of a sullen dumpe, won-
 deth at, where hee writeth: Surely if a man would deep-
 ly and throughly weigh and consider the greatnes of this
 benefit, he might well doubt, whether after the creation
 of the world & the redemption of mankind, by the passi-
 on of Christ, there be any one benefit or worke of God
 more wonderfull then this: or whether there be any one
 state or vocation in Christes church, after the Apostles
 more worthy laude and praise then these Iesuites. Pet
 Christian Franken protesteth before God, that this order
 is nothing els, but an hidde or cloked poyson vnder the
 diuine name of Iesu. that it is: a pharisaicall sect, full of
 guile

guyle and fashood. Againe, saith he: None of all the Iesuites, truely and conscience being against them, dareth or shalbe able truely and sincerely to answer it. I may not here forget Theatinus the hypocrite: and now to you M. Censurer. You charge mee very deeply, that in mine answer to M. Campien, I should cal Theatinus a Iesuite: your wordes are these. He blusheth not to put in print so notorious an vntrueth in the sight of all the world, and to repeat, vrge & amplifie the same so often in his booke saying: that one Theatinus a Iesuite hypocritically got to be cardinall and Pope, meaning thereby, *Paulus quartus*, called before *Iohannes Petrus Caraffa*, of the order of Theatines, and not of Iesuits, which al the world knoweth to be two seuerall and distinct orders of religion, and therefore M. Hammer with frier Bale, whom he citeth in the margent may be ashamed of so false a slader, both towards the man, and also the religion. In this your grane censure and great wisdom, you seeme not to denie but that hee was an hypocrite, you wil in no wise graunt that hee was a Iesuite. You tearme my allegatton an vntrueth, you reiect mine Authour Iohn Bale, quoted in the margēt, & insteede therof you placed Payua, a Iesuit, and a pertiall wziter, whom you wil needes haue credited. *Chesnizius, Sleidan, Calius, Yrgerius, Herebradus, Bale*, with others, do cal him a Iesuite: yet are you so wedded to your will, that one Payua with you shall haue the prise, and weigh al these learned wziters. It appeareth in trueth, that first hee was a Iesuite, afterwards, as the manner is of vaine and vnsstable heades, hauing no sure ground nor stay of Gods word, he fel to deuising a purer trade of lyfe, which after him were called Theatines. Yet againe, that ye may more plainly conceiue the trueth, hee fell first from the common trade of Christian life, to play the Iesuite: secondly, from the Iesuiticall sect, to be a Theatine: thirdly from an hypocritical Theatine to be Pope. These

In the booke
intituled The
Briefe Cen.
surs. &c.

Mar. Chemo.
Iohn Sleid.
Cel. secund.
Cnr. P. Paul.
verg. Iacob.
Herebr.
Ioh. Bale,

The Iesuites

Jacob, Payna

Andrad lib.

1. Orthod.

explic.

circumstances in summe shall appeare in the woorkes of Andradius the Iesuite, where he writeth: There were certaine men, who being inflamed with kindled desire of holynesse, were wont oftentimes to meete together in some secreete place, seuered from the common sorte of people, to the ende they might earnestly occupy themselves in prayers, ministracion of the sacraments, & other works of charitie. The which company was therfore called: *Diuini amoris sodalitas*, the societie of diuine loue: by whose example, Paulus the 4. who the was called Iohannes Petrus caraffa, being stirred vp, ioined himself to their number or company. When he had, for a certaine space exercised himselfe in those noble workes, foure of those holy and religious men, to wit, this Paulus the 4. who then was byshop Theatinus, Caietanus, Bonifacius, and Paulus Romanus, being stirred vp. I wot net by what perticuler kinde of instigation of the holy spirit, being inflamed with a singuler desire of heavenly loue, being moued with a great and a iust kinde of sorowe or griefe, that this our sacred order of cleargie had so filthely degenerated from the first sinceritie and puritie of old, and decayed, to the great hurt of the church, beganne a notable kinde of order, wherby they might in some part conserue and call againe the auncient integritie. Againe, when they had giuen all their substance in common to be distributed, as every ones necessitie required, and layde aside all cares touching humane affaires, they gaue themselves wholly to sonnet diuine praises, and heavenly meditations, and tooke in hand in all respect that trade of life, which they iudged to be most like vnto the puritie of old. Wherupon they were called Regular priests. Yet because Paulus the fourth, bishop of Rome hauing the forsaken his byshoprike of Theatum, tooke himselfe to this order, with great wonder of all men, they were all called Theatines.

Banner.

so farre hee. Were Andradius iustifieth that which hath
 bene already said of Theatinus the Hypocrite. First,
 that the brotherhood whereto hee linked himselfe, was
 called: *Divini amoris sodalitas*, The societie of holie loue,
 Oforius, Christian Franken, and Payua doe call your so-
 cietie, *Sodalitatem*, your selues confesse that because of
 the great loue and charitie among you, your societie is
 honoured with the name of Iesus. Secondly, under pre-
 tence of holinesse, he forsooke his Bishopricke, it cannot
 be denied. Thirdly, he fel to a purer order, so Payua con-
 fesseth, which he thought to bee most like, or nearest the
 puritie of olde. Lastly, he was wérie of this puritie and
 became Pope, so that men wondred not so much at his
 holinesse befoze, as they did now at his pride. And in I-
 taly vnto this day there arose of him a proverbe, that if
 any mētion be made of any famous hypocrite they chri-
 ste him: Theatino. Yet one thing moze of him I may not
 conceale from the Reader. Hee being at Venice, his sa-
 crificing Priests hearing confession, were wonte to re-
 ueale vnto him, all that in secretie was deliuered vnto
 them, and he at certayne times woulde verie solemnely
 with colour of great holinesse, geue the parties to under-
 stand thereof, so that they toke him for a Prophet. And
 among many others there was one (saith the story) who
 prostrated himselfe befoze him: *Eumq; adorat, clamans o-
 portere eum esse alterum Christum*. And worshippeth him,
 crying out, that he ought to be an other Christ. So: co-
 uer the hypocrisie of this order appeareth in their volun-
 tarie whipping and scurging called among them disci-
 pline and penance, the which as Christian Franken te-
 stifieth, cost many youtnes their liues in their yeeres of
 probation. And he also himselfe had hardly escaped death
 had he not through friendship bene removed from the
 Colledge in Rome to a place in Campana. I haue often-

Oforius Epi.
 lib. Andrad.
 de defens.
 Trident. fidei.
 (hris. Frank
 Colloq. Iesui.
 pag. 5.
 Iacob. P.
 Andrad. l. b.
 I. Orithed.
 explic. f. 35.

Cal. Secund.
 Cur. dialog.
 Pasquil. ex-
 tatic.

The Iesuites

Christ. Fran.
in epist. &
Colloq. Ies.
pag. 39.

3. Reg. 18.

Iob. 27.

Chrysost. in
Matth.

Gregor. in
Euangel.
hom. 32.

Augustin.

times trembled (saith he) *Recordans nostrorum flagello-
rum quibus tanquam cultris & lanceolis in nostra ipsi ter-
ga sauentes non parum aliquando sanguinis elucimus.* Whe
I cal our whips to remembrance wherby as it were with
kniues & launcers we our selues cruelly rent, our owne
backs & draw thece not a litle blood, the priests of Baal
were wont to doe y^e like, for when they called vpo Baal
in the cōflict betweene them & Helias the Prophet, they
mangled themselues with kniues and launcers (saith y^e
Roze) *Donec perfunderentur sanguine.* Vntil they were all
bloodie. Wil God (saith Iob speaking of the like beha-
uour in an hypocrite) heare his crie? The manner of y^e
Scripture is to answer y^e negatiue wth silēce, as much to
say, no. The Veritikes *Flagelliferi*, were of the same dis-
position, and therefore wth hely to bee condemned. The
righteousnes of the Pharisees saith Chrysostō cōsisted in
part: *In corporis afflictione non in mandatorū obseruatione.*
In affliction of the body not in obseruation of the com-
mādemēts. I could likē this Iesuitical sect vnto Simon of
Syren of whō Gregory writeth *Simon crucem portans ne-
quaquā moritur, sic omnis hypocrita corpus quidē per absti-
nentia afficit, sed tamen per amorem gloria, mundo uiuit.* Si-
mō bearing the crosse dieth not, euē so euery hypocrite
afflicteth his bodie through abstinence, but yet liueth to
the world through desire of glorie. Augustine & Ierome
doe write of certain hypocrites called *Sarabaita*, who at
certaine solēne seastes were wont to repayze to Ierusa-
lem their p^{ro}strating theselues, w^{ri}nging their handes,
yēlding scritchēs & deepe sighes, pulling y^e heare of their
heades & of their beards, & renting with their nayles the
skin & flesh of their faces, & after y^e by this guileful mean
they had stirred mē's minds to deuotiō, liberality & good
opiniō of thē, they would depart. Were not only y^e law of
God which cōdēneth al such counterfeite afflictiō, but al-
so y^e law of nature is broken which so biddeth man to of-
fer

Banner.

fer iniury or violence to himselfe. His penance or affliction bewrayeth it selfe and is proued pharisaicall in that it is openly done in the sight of the world, that man may conceiue therof an holy opinion. For the Pharisees geuing almes, had the trumpet of vaine glorie sounde in their eares: when they prayed they stood in the corners of the streetes, that passengers might beholde them: when they would be honoured with glorious titles, they walked abroad to be saluted of men in the market place. Furthermore these Iesuites in habite and order, ioyne with the Pharisees, as they were known by their Philacteries and order after the Etymologie of their name (denied from the common sort of people) much like vnto munkes as Theophilactus writeth: so this Iesuitical sect is desired by their long iackets, their course stokes, kinges, their thicke cobled shoes, their long clokes with claspe vnder y chin, their sobonical tippet, their ceptanked quoyse, their broad brimmed hat, which oftentimes (as it is thought) for humilities sake they beare in their handes through the streetes full of (hypocrisie) I would say curtesie, when there is none to be saluted. To euery man they say: God & our Lady blesse yee. Their habite & their order is no lesse holie then y of the pharisees. As I haue said heretofore to M. Campion y opiniõ thereof, I mean of irreligious orders, hath bewitched not onely meane persons, but also great personages, and princes. For Franciscus Marques of Mantua, Albertus Pius Prince of the Carpies, and the great Clarke, Christophorus Longolius charged their executors to burye them in Saint Francis weede, they hoped (sayth the storie) to obtain remission of sinne, if they were buried in a gray friers cote. Here M. Censurer taketh occasion to laye downe his vnadvised iudgement. Whereas to this purpose I alleaged Aquinas without quoting the place, he bewrayeth his ignorance in denying the allegation,

Matth. 6.

Mark. 12.

Theophilact.

John Sleid.

lib. 12.

the

The Iesuites

In the booke
intituled: *A
brieſe cenſure.*
&c.

2^a 2^a de
ingreſſ. relig.
quaſt. 189.

Ibidem.

the which as it appeareth he neuer read: his wordes are
theſe, where he ſpeaketh of the anſweare to M. Campi-
ons challenge. He is not aſhamed to auouche without
citing the place that S. Thomas of Aquine holdeth, the
wearing of Frauncis or Dominikes cowle to haue pow-
er to remoue ſinne as wel as the ſacrament of Baptiſme,
I returne the ſhame to the Church of Rome, & Aquine,
the Frier who mainteineth this ſuperſtitious opinion.
And as for you M. Cenſurer you were beſt pleade igno-
rance and ſay: *Non putaram*. Aquinas hath herof a large
diſcourſe where firſt he ſheweth the degrees to attayne
vnto the perfection of holinneſſe, by comparing this pro-
feſſed bolw or order of Monkerie and Fratrie with the
Sacrament of Baptiſme. Secondly, hee entreateth of
the neceſſitie of fulfilling this bolwe, ſaying: *Implere id
quod vouetur neceſſitatis eſt*. The profeſſed is of necesſi-
tie to performe that which is vowed againe: *Post votum
non poteſt aliquis finem ſalutis conſequi, niſi impleat votum*.
After the vowe be made, a man cannot attayne the end
of ſaluation or ſoule health, vnleſſe hee fulfill the vowe.
And to ſalue the breach thereof he ſayeth: *Hoc non dero-
gat bonitati voti, ſicut nec derogat bonitati Baptiſmi quod
aliqui poſt Baptiſmum grauius peccant*. This doeth not
preiudice the goodneſſe of the vowe, no more then it
derogateth the goodneſſe of Baptiſme, that ſome after
Baptiſme doe more grieuouſly offend. Thirdly, hee de-
clareth the power and vertue of this bolwe or order: *Ra-
tionabiliter autem dici poteſt quod etiam per ingreſſum re-
ligionis aliquis conſequatur remiſſionem omnium peccato-
rum*. It may reaſonably be ſaide that by entring into
vowe or order of Religion, a man may obtayne remis-
ſion of all his ſinnes. Wee yeldeth a reaſon of the ſame:
Euen as with certeine almes deedes a man may foorth-
with make ſatisfaction for his ſinnes, according vnto
that

Banner.

that in the fourth of Daniell : redeeme thine offences with almes deedes : much the rather in making satisfaction for al sinnes , it is sufficient that a man bequeath himselfe wholly to diuine seruice , by entering into holy order, which passeth all manner of satisfaction. Lastly he concludeth that, which I haue heretofore alleadged, as his opinion. *Legitur in uicis patrum quod eandem gratiam consequuntur religionem intrantes quam consequuntur baptizati.* It is read in the lyues of fathers, that such as enter into holy order, doe obtaine the same grace, the which such as are baptized doe attaine vnto. It should appeare M. Censurer, that yee are but a nouice: you were best confer with the old singcantors, and learn further of their order. This was the receiued opinion of that age, as wee may gather by that, which the Monkes demaunded of Barnard: you will heare this of me (saith hee) Wherevpon among other the ordinances of penance it cometh to pas, that monastical disciplin deserved this prerogative, that it shold be called second baptisme. As I suppose, because of the perfect renouncing of the world, & the passing excellencie of the spirituall life, wherwith this conuersation excellling all other kindes of humane trade of lyfe, maketh the professours and embracers thereof like vnto Angels, vnlyke vnto men: yea, it reformeth the Image of God in man, *conformans nos Christo instar baptismi*, cōforming vs vnto christ like baptisme. And we are as it were the seconde time baptized, whilest by mortifying our earthly members, which are vpon earth: we again put on christ, being set a new after the similitud of his death. And withall, as in baptisme we are pulled out from the power of darknes, and translated into the kingdome of eternall light: so by a certaine new byrth of this holy vow or order, wee passe in like sorte out of the

E. darknesse

*Barnard, de
precepto &
dispens.*

The Iesuites

*Confirmat.
Ord.*

*Bernard de
Bast. in Ro-
sar.*

*Albert.
Pigh. contro-
uers. 14.*

*Petr. a Soto.
confess. Cas-
bol.*

*Alphonf. de
Castro. ad-
uers. heres.
lib. 1. cap. 9.*

Rom. 3.

Rom. 4.

Rom. 5.

1. Corinth. 15.

Galat. 2. 3. 4.

5.

*Alphonf. de
Castro. aduer-
s. heres. lib. 1.
cap. 9.*

darkenesse not of one originall, but of many actual sinns into the light of vertues. When the professed solemnly voweth, the Bishop answereth: And I promise thee the kingdom of heaven and life everlasting, if thou observe these thinges. Again: in the monasticall absolution it is sayde: The rygor of the vow, the merit of the order be vnto thee for remission of sinne, and rewarde of everlasting life. *Bernardinus de Busto* is of this opin^o. The irreligious man alwaies when he remembreth that he hath vowed, and is therewith quiet, and would do it afresh, if hee had not done it before, for every such turne he obtaineth full remission of all his sinnes. *Albertus Pighius* hath thought no lesse, and of late *Petrus a Soto*, who left both life and lewde opinion at the council of Trent, hath written the like in his catholike confession. We may iustly with *Alfonfus de Castro* call this dealing blasphemie: for if *S. Paule* pronounced, as concerning the workes of the law, which were commaunded from aboue: If righteousness come by the law, then Christ died in vaine: How much & more with grieve we may not only cōplaine, but cry out: if vowes and religious orders haue no warrant frō aboue, but & deutes of mans braine be a full satisfaction for al sinne, and deseruing a plenarie remission (for so they write) of originall and actuall misdoedes, then Christ dyed vnto them in vaine. Again of the vowes and orders of Monkes and Fryers be equiualent or of lyke force with baptisme for the purchasing of remission, *pena & culpa* (as they would make vs believe) then sayth is to no purpose, the preaching of the word is in vaine, and the vse of the Sacramentes is done away. I cannot, but stomacke them (sayth *Alfonfus de Castro*) who to sette forth theyr order, are not ashamed to bragge in open audiēce, and to auouch, that he which once taketh vpon him

him the weede of that order, cannot erre in fayth, neither fall from the trueth. Is not this open blasphemie, when as hereby hee seemeth to attribute more vnto the weede wherewith he is clad, then to the fayth, or grace of God? Is that cloth or garment of more vertue then the grace of God, or fayth? the deuill goe with so great a madnes. Yet neither fayth, neither grace receiued in baptisme doeth so preserue man, but that he may fall into heresie. How commeth it to passe then, that the habite preserueth? if any will refer this to the profession, and not to the weede that he affirme the profession, which in that order he vowed, hath power and effycacie, who is it but seeth that we all vowed christianitie in baptisme, yet doth not that vow keepe vs so secure, neyther make vs so free, but that we may fall into heresie? neither will there be any man so impudent, that he can denie, but that the vow in baptisme is more glorious, and of greater force, then any that is made after. Let such then goe with a vengeance, and leave those toyes for Poets to prate of and let them preach better stuffe vnto the people. I call God to witnesse, I lye not, a certaine fryer, in my hearing in open audience, yppon the Saintes day that founded that order, preached, that whoe so woulde put vpon him the habite of that order, could in no wise be an heretike: I hearing it, abhorred the boldnesse and impudencie of the man. So farre Alfonso. It liketh you not, that your Romish orders and irreligious sectes of Monkerie and fratrie should be so contemned, and disgraced among the godly through out the militant Church here on earth, and therefore to vphold their credit, & to eloke their late hypocrisie and superstition, you alleadge the fathers of olde, *Augustine, Athanasius, Basil, Nazianzen, Chrysostome, Cassianus, Severus, Sulpicius*, who (as you thinke) may stand you in some steede, as a bare shifte

The Iesuites

Socrat. & E-
uarg in eccl.
hist.

Enseb. eccl.
hist. lib. 2. ca.

17.

Act. 11.

Visiones Bri-
git. Elizab.

Hildeg. Vgnē.

Robert. loa-
chim. Liecht.

Method.

Bernard. sup.

Cantic. ferm.

77.

to face pit so had a matter, and with their bare names
to blear the eie of the simple. ¶ It wol speake of
the religious men in the dayes of the aforesaide auncient
fathers, of the Monkes inhabiting Nytria, and the deserts
of Alexandria, of their rules and orders in the time of P-
achonius the Monk, of the worshippers in Aegypte in the
dayes of Philo, and of the Christians, which were so first
called at Antioch, in the time of the Apostles: all your
Romish orders, if they be brought to the touchstone of
Gods word, they are no golde, but copper and counterfet
metall: if they be brought to the balance of puritie in p-
fession, though laden with traditions and Jewishe cere-
monies, yet light in trueth and auncient integritie: and if
with the young Eagles, for certentie of issue and offspring
they be brought to behold the golden beams of the bright
sunne, they wil close vp their eie liddes, they wil be found
bastardes, and such as haue degenerated from God their
father, and fallen from the word, which his son Christ &
our Iesus hath deliuered vnto vs. Many of your own au-
thors, of no small credit amongst you, will avouch the
same. I repute me to the visions shewed to your holy
people, so tearmed among you: to wit, Briget, Elizabeth,
Hildegat, Vguentinus, Robertus de monte, Ioachim, Li-
ecthenem, Methodius, with others, and the terrible co-
minations and threatnings of vengeance shewed them,
ready to light vppon the western Babylon, and the Ro-
mish Antichrist, together with the swarms of Locustes,
and troupes of Monkes and Fryers, with other their
irreligious orders. Your Abbot Barnard complayneth:
*Non omnes sunt amici sponsi, quos hodie sponsa hinc inde ass-
tere cernis.* They are not al friendes to the bridegroom,
whome nowadayes thou seest on ech side to assiste the
spowse. Againe: all desire to be successours, but few to be
followers. And to the Pope he saith: An other manner
beside

Banner.

beside that of old is now in vre, the dayes are now other-
wise, and men haue now other manners, & the perillous
times are not nowe at hande, but presently expired.

*Bernard con-
siderat. ad
Eugen lib. 1.*

In an other place hee woondzeth at the alteration in or-
ders, saying: *Quis in principio cum ordo cepit Monasticus,*
ad tantam crederet monachos inertiam deuenire, O quantum
distamus ab hijs qui in diebus Antonij extitere Monachi!

*In Apolog.
ad Guiliel.
Abbat.*

Who in the beginning, when monasticall order began,
would haue believed, that Monkes should fall into so
great a dulnesse? O how much doe we nowadayes differ
from the Monkes that lyued in the dayes of Antonie? It
is most true (M. Censurer) they differre very much,
they are as like as chalke is to cheese, or as an apple to an
oyster, or as it were an Apes laughter, and imitation of
man, to that, which either as facultie is naturally ingras-
fed, or diuinely powred and practised by the godly of old,
The olde puritie condemneth the late Apostasie and cor-
ruption, and the late superstition bewrayeth the hypocri-
sie sucked of old, and rooted in the breaſtes of these irrel-
igious orders. Aquinas was not ashamed to deliuer for

*Aquinas. lib.
4. dist. 1. arti.
1.*

doctrine: *Aqua benedicta est causa alicuius gratia, qua ibi*
conferitur, per quam fit remissio venialis. Holy water is
cause of a certaine grace, which there is conferred, by the
which commeth venial remission: As much to say, wher-
by veniall sinnes are remitted. And in your portuise yee
pray: *Aqua benedicta sit mihi salus & vita.* This holy
water be vnto me health & life. Pope Vrban the 5. sente
an *Agnus Dei* vnto the Emperour, with these verses,
containing great superstition and blasphemie.

*In the popish
primar.*

*Fulgura de sursum depellit, & omne malignum:
Peccatum frangit ut Christi sanguis, & angit:
Pregnans seruat, simul & partus liberatur:
Dona defert dignis, virtutem destruit ignis:
Portatus munde, de fluctibus eruit unda.*

E. 3.

D

The Jesuites

It puts away lightning that commeth from aboue, and every euill thing: it breaketh the linke of sinne, as the blood of christ, & vexeth wicked fiends: the woman with childe is thereby kept or preserued and with al the fruite of the wombe deliuered: it bringeth giftes or graces to the worthy: it destroyeth the power of fire: and being cleanly caryed, it pulleth out from the waues of the water. I will not further trouble thee in this matter (good Christian reader) with recitall of their hypocrisie and superstition about meates, drinckes, bowes, habites, ceremonies, altars, shrines, reliques and Romish trashes, wherby of a long time they haue deceaued the world, nusing by silly soules in ignorance, blearing their eyes with iugling feates, and leading them in error to the infernall lake. Beware of hypocrits, beware of false prophets, take heede of the leuen of the Scribes and Pharisees, receiue not the traditions of men, without warrant of Gods word, tast not of the golden cuppe of romish Babylon, least thou be made drunke with the dregs of her Idolatrie, remember the common saying: hee that is wel warned, is half armed. Take heede least the hypocrisie, superstition and, counterfeite holines of these wandring Iesuits deceiue thee.

The

Banner.

The doctrine and positions

of the Iesuites.

Cap. 4.



Am now entring into a labyrinth of romish errors, when as I take penne in hande, to painte forth unto the posteritie this Iesuicall sect, and to display their erroneous doctrine and hereticall positions. The impudencie of some is such, that there is no doctrine so wicked, but they will face it out: no positions so impious, but they haue wherewith to bouldster them: no superstition or idolatrie so abhominable, but that they can cloake with a mantell of figge leaues, marching forth like ioly champions to encounter with the Saintes of God, bearing vpon their shoulders like Atlases, the pynacles of the Romish Babylon. And that I may orderly procede, I will beginne with the brieue Censure, being as it were an *Interim* from M. Campion, where in this respect, and vpon the like occasion, an obious comparison is layde downe betweene Luther (as it pleased him to write, progenitor of the Protestantes) and Layola the cripple, father of the Iesuites, and founder of their lame and halting religion. To the end they might discredit the Gospell of Iesus Christ, and the professors therof, this Censurer hath culled out of Luthers works certaine notes and vnperfect conclusions, which in his foolish opinion, seme not to containe the soundest kinde of doctrine.

And

The Iesuites

*Luther, tom.
2. lib. de Cap-
tinit. Babyl.
cap. de Bapti.*

And as we defend not men neyther the doctrines of men, but iustifie our God & vowe the trueth in his word, as we call not our selues Lutherans, Calvinistes, Zwinglians, they being no: maisters vnto vs, no: wee Disciples to them, so: Christ it is whom we serue, and his Gospell we embrace: yet insomuche Luther with others of like profession being faithfull members and paynesfull labourers in the Vineyarde of his Church, haue deserved wel of the posteritie, wee are to prayse God for them, and in brotherly and Christian loue to purge and clere them of the vntuthes, slaunders, & crimes layde to their charge, by the malicious and spitefull enemy. So it is M. Censurer, y first ye alledge out of him for erroneous doctrine, where he writeth: There is no sinne but incredulitie, neyther can a man damne himselfe, doe what mischief he can, except he will refuse to believe. Although ye haue racked his words vpon the tenters of preiudice and partiall translation, yet the trueth appeareth notwithstanding, and the doctrine in that sence which he deliuered it, is Christian and comfortable. Luther discourseth there very reverently of Baptisme, of the promise of God there vnto annexed, of faith to apprehend the same, and repentance. Where he layeth sayth as the roote, yelding moysture to al other vertues, and of the other side, infidelitie, as the fountayne of all mischief, issuing to damnation: so that though a man bee baptized, though hee heare the promises, though he repent with Iudas, if he beleue not Gods worde to be true, and his promises sure & certaine, apprehending the same by faith, incredulitie as the fountaine is the cause of his damnation. If a man dishonour God, if he fall to idolatrie, if hee prophane the Sabbath, if he kill, if he steale, if hee couet, and so forth, and afterwards repent from the bottome of his hearte, God is willing, readie and able to forgiue: but if hee that so re-
penteth

penteth, will not believe the same, and so by sure and cer-
 taine sayth apply it to his comfort incredulitie is it. that
 condemneth him. This is the doctrine of Luther, this is it,
 which all the Iesuites in the world shall not be able to o-
 uerthrow. The like hee hath deliuered in sundry other
 places, the ground thereof is in holy scripture, and the
 rocke is Christ. Vnto the cleane, all thinges
 are cleane: but vnto the defiled and faithlesse, there
 is nothing cleane: yea their minde and conscience is pol-
 luted. There is no damnation vnto them that are in
 Christ Iesu. Vnto them that loue God, all thinges turne
 to the best. Whatsoever is not of fayth, is sinne. So that
 all sinnes and iniquities lye here soaking in the rite of
 incredulitie. G O D (saith Saint Paule) hath shut vp all
 in vnbeliefe or incredulitie, that hee may haue mercie
 vpon all. He that belieueth, and is baptized, shalbe sa-
 ued: but he that beleueth not, shall be condemned. He
 that beleueth in him, shall not be condemned: but he
 that beleueth not, is already condemned. Secondly,
 as ye peeped in at the key hole to view the commaunde-
 mentes, and Luthers commentaries therevpon, you
 found in a glymse, witten by Luther: The rethne com-
 maundementes appertaine nothing vnto vs, where ye
 thinke that ye haue gotten great vauntage. Luther dea-
 leth plainly, if malice had not blinded your eyes, ye might
 haue perceined, that hee meant nothing lesse. We neither
 added too, neyther tooke froe. They were your proge-
 nitours of the Romish synagogue, that learned of their
 fathers, the Iewes, as Iustinus Martyr writeth, to raise
 y scriptures. For you haue take out, as it appereth vnto y
 world, the second commaundement, which is against
 your carued Images, and deuised the tenth, to supply the
 want therof. But returning to Luther (hauing sayde
 thus much by the way) I will not give you the lye: but I
 say

Luther, 10m.

1. in 1. Cor. 7.

Tit. 1.

Rom. 8.

Rom. 11.

Marc. 16

Iohn. 3.

Luther, 10m.

*3. lib. quomo-
do & quo.*

fructu, libri

Mosis, Chri-

stianis legen-

sunt.

Iustin. Mar-

tyr in Colloq.

cum. Tri-

phon.

The Iesuites

Luth. tom. 3.
lib. quomodo
Ec. vi. supra.

saye you vnderstood him not. For immediately after the
wordes by you alleaged, he openeth his minde, and re-
solueth you, if ye will receiue it. First he demandeth the
questiō, then he answereth: *Præcepta decalogi sunt ab om-
nibus seruanda, & ad omnes pertinent, sed non quia a Mose
præcepta: sed quia natura hominum hæc leges decalogi inscrip-
ta sunt.* The precepts of the decalogue or tenne comman-
dementes are of all men to be kept, and they appertaine
vnto all, but not because they were inioyned by Moses:
but because these lawes of the tenne commaundements
are imprinted or written in the nature of men. Thereby
giuing vs to vnderstand, that the law of nature, is indeed
the law of God. Not onely saith he this, which is con-
trary to your slanderous allegation, but also induceth
the saythful in Christ by three reasons, to the reading and
embracing of Moses, and his workes, the which I neede
not presently to repeate. Thirdly, ye come iumping a-
mong the Gospelles, and take hold of a pæface, where
(you not vnderstanding þe same) Luther (as ye say) wrote:
It is a false opinion & to be abolished, that there are four
Gospelles; for the Gospell of Iohn is the onely sayre,
true, and principall Gospell. I cannot but meruaile,
at your childish dealing, and wilful ignorance. The last
word principall hath relation vnto that, which you will
not reneale. Are there foure Gospels, or hath Christ deli-
uered vnto vs foure wils of the Father? Doe ye finde the
Gospell of Mathew, the Gospell of Marke, the Gospell of
Luke, & Gospell of Iohn? or rather þe gospel after Mathew,
Marke, Luke, Iohn? There is but one Gospell, though
there are four Euangelists, & they entreating one thing,
their harmonie is called the Gospell, whereof Iohn is
counted the principall, mounting aloft, as the Eagle

and

and displaying the blaine of Christ. As you misse
in quoting the place; so have you erred in the meaning
of Luther. For there it followeth: Whatsoever is prea-
ched of Christ, it is one Gospel, though we one way
deliuer the same; and an other handle it with other
wordes. And againe, one worde there is, one Gospel,
euen as there is one onely sayth, and one baptisme
throughout the whole church of Christ.

Luth. rom. 5.
Prefac. in. 1.
epist. Petri.

Fourthly not being content with the former brisneths,
yet slander Luther, that he should write: If any wo-
man cannot, or will not proue by order of law, the in-
sufficiencie of her husband, let her request at his handes
a diuorfe, or els by his consens let her ye priuely with
his brother, or with some other man.

This is your shamelesse reporte, and the great inu-
rie, which yet after the man now departed to rest, to
slander him that is absent, is a foule fault; but in the
iudgement of an heathen the worst of all, to re-
uile, or belye the dead, is a double sinne.

This of one
wordes are these: *De huiusmodi consiliis olim quoddam
pro confessoribus literis mandanti, quo uterentur sicubi ma-
ritus aut uxor consilium petatur adueniret, quidnam sibi fa-
ciendum sit, quandoquidem coniugij sui compar, debitam be-
nivolentiam reddere nequeat, nec eius tamen expertus esse
queat, quin sentiat satis, Dei creaturam in se efficacem esse.
Tum vero me sic docuisse calumniati sunt, quod maritus
uxoris lascivia satisfacere non possit, ipsa ad alium transsu-
gere debeat. Sed mentiri, sine peruersos istos nugatores,
Christo & Apostolis eius sermones in peius vertebantur,
quid mirum si & mihi idem contingat? sed quis damnum
accepturus sit ipsi tandem videbunt.*

Isocrat.

Luth. rom. 5.
tract. de ma-
trimon.

The Iesuites

*2. m. d. l. 1.
Luther. tom. 1.
de matrim.*

*Luther. tom. 1.
5. sermon. de
matrimon.*

Hester. 1.

*Luth. tom. 2.
de virg.*

In these wordes Luther complayneth against such flanderers, as you are: yet comforting himselfe, in that Christ and his Apostles were mistaken, and their wordes construed in the worse sense. For Luther being demanded whether naturall impotencie were a sufficient cause of diuorſe, answered: that with the consente of her husband, she might marry an other, which mariage you lewdly translate, and turne into wantonnesse: yet this opinion Luther after wardes reuoked, saying: Such a counsell gave I, when as yet I was in subiection to Antichrist, (meaning the Pope) but now I am otherwise to aduise. First you anner vnto that going before, an other impudent slander, fathering vpon Luther these wordes, as his owne: If the wife will not, let she may do come, being in very deede not his owne, but a headged by him, as spoke by an other: neither yet spoken by y^e other in y^e wanton sense which you giue forth. For first the misdeemeanour of the wife must be openly knowne, next if she be so stubbornne and wilfull, that shee will not be reconciled, then diuorſe is thought lawfull. Lastly, in this case it is lawfull for him to marry eyther maide, or some other woman, after the example of Assuerus in the storie of Hester. This is that, which with single eye yee might haue seene in the works of Luther. Sixtly, yee father vpon Luther, as followeth: Matrimonye is much more excellent then virginite: which in very deede was spoken by him in two respects: first, by comparing lawfull wedlocke with the vnlawfull lust of bowed virginite amonge the irreligious orders. Secondly, by reciting the cumbrances of mariage and inconueniences of virginite. In the ends hee concludeth: a badde mariage is better then a badde kinde of chastitie. What simply hee thought heerin may bee gathered out of his large discoursed

Banner. T

discourses, and among al other places, where he writeth
If any man doe compare wedlocke with virginie, in
truth virginie is a more excellent gift: yet matrimonie
is the gift of God as well as continencie. Man is more
excellent then the woman, yet shee is the worke of
G O D as well as hee. Before G O D all things
are equall, whiche otherwise differ among them-
selves. So wedlocke and virginie are one before him
for they both are the gift and worke of God, although
the one doe excell the other, being compared among
themselves. Seventhly you report that Luther shoulde
say, Christ and Paule did not counsaile, but dissuade
virginie vnto christians. Were ye are not ashamed to
falsifie his wordes and slander his doctrine. For as he
wrote thus they lye: Virginie and single life are coun-
selled, Christ himselfe hath not plainly counselled, but
rather dissuaded, he onely shewed and commended it,
while he sayde vnto the Eunuches: he that is able to re-
ceiue this, let him receiue it: And agayne: All men can-
not receiue this thing. Are not these the wordes of
one that rather withdraweth & dissuadeth? For he allu-
reth and calleth none, but onely sheweth it. Yet Paule
sayth: I giue counsell, neither doeth hee allure any,
but rather dissuade and withdrawe, while hee sayth:
euery man hath a proper gift of G O D, neyther doeth
hee counsell, neyther dissuade, but leaueth it bee-
tweene both. First I note your malice in that you
alledge Christ and Paule as ioynly alledged by
Luther, whiche hee hath not doone. Secondly in
that yee deliuer not simple his meaning expessed
in these tearmes: Playnely and Rather. Lastly,
in that yee conceale his conclusion, whiche resolgeth
the whole and layeth downe the right understand-
ing of the holie Ghost according vnto the expresse
wordes of the holie Ghost.

Luth. rom. 5.

in. 1. Cor. 7.

& rom. 1.

serm. de ma-
trimon.

Luth. rom. 2.

de vot. mona-

stic.

Matth. 19.

1. Corin. 7.

The Iesuites

Luth. de vot.

2. mo. d. m. 2.

Tom. 1. serm. de matri.

mon. 5. tom.

5. in. I. Cor. 7.

Luth. tom. 5.

in. 1. epist.

Pet. cap. 1.

Jacob. 1.

Rom. 8.

Matth. 25.

Apocalyp. 19.

Matth. 20.

flon of Learned Writers, Rightly yee alleadged
Luther writing: It is as necessary for every man (that
cannot containe) to haue a wife as it is to eate, drinke,
or sleepe. What fault finde yee with this doctrine? there
is none that wroote moze reuerently of blessed wedlock
and holie virginitie then Luther hath done. In that place
by you alleadged and in sundry other his learned discour-
ses he intreateth of the soule and the faculties thereof, he
displayeth the bodie with the senses, passions, and affec-
tions of the minde, the disposition inward and outward,
not forgetting, diet, rayment, with other necessities ther-
vnto appertaining: and amongst al with great modestie
he layeth downe the necessitie of matrimonie, for those
that cannot keepe their vessels stainch and undefiled.
Nienthy yee bring in Luther saying: All christians are
as holy and as iust as the mother of G O D and as the
Apostles were. You haue practized so long to slander his
person, and falsifie his wordes that yee cannot leaue it, he
hath written not as you say, but as followeth: Because
we are borne againe and in this newe birth become the
sonnes and heyres of G O D, wee are equall in dignitie
and honour with Saint Paule, Saint Peter, and the bles-
sed virgine, and all the Sayntes. We haue the same trea-
sure of G O D, and all good thinges as largely as they.
For it behoued that they shoulde bee borne agayne, as
well as we, wherfore they haue no more than any of the
other Christians. These words doe not establishe your
imagination, neither can yee grounde here that compari-
son. For (without derogation to any of the Saintes bee
it spoken) all y^e beleue rightlie in Christ Iesu, are borne
again, are become the sonnes and heyres of God, are the
blessed of the father, they shal follow the Lambe whither
soeuer hee goeth, & shal receiue their pennie in the life to
come, as well as y^e blessed Virgin, the holie Apostles, or
any of y^e saints of God already departed to rest, But as for
their

Banner.

their special graces, namely, y^e Mary should beare Christ. *Matth. 1.*
that Paule should be a chose vessel, & so extraordinarily be *Act. 9.*
called by a voyce fro heauen, y^e Peter with the rest of y^e A. *Act. 2.*
postles should haue the holie Ghost in the forme of fierie *Iacob. 4.*
tongues rest vpon them, wth other rare gifts: we learn to *Rom. 12.*
humble our selues, not to stand too high in our own con- *1. Corinth. 10.*
ceites, to embrace y^e measure of faith which y^e Lord hath *Matth. 23.*
geue vnto vs. For every one hath a proper gift, one thus,
& another thus. One hath five talents, an other two, ano-
ther one. The summe is this: Mary, the Apostles, all the
Saintes and faithful people of God eether already prai-
sing God in the triumphant church, or presently in the
flesh and congregation militant, waiting for the bride-
groom to enter into the celestial Ierusalem, are partakers
of that one only sacrifice offered vpon the crosse for the sal-
uation of mankind, & haue no righteousness neither me-
rits of their owne, but are all equallie saved by the righte-
ousnes, merits, & passion of Christ Iesus. This is the doc-
trine of y^e catholike church, this hath Luther taught, this
teach we and none other. This is christian humilitie wth
out comparing of graces. But to let passe your flanders,
seeking to discredit al, by the doctrine of one, if yee could
haue found him to haue erred: I will not speake of that
erroneous doctrine where some of your side holde simple
fornication to be no mortall sinne: some mainteine the
the stewes and curtesans of Rome: some haue dispensed
with incest, and murther: some holde of Thomas, some
of Scotus, some of Occam, some of Lombard, and other
some, with the saying, *Hic non tenetur Magister*: your
recōciling of wziters, your patching of canons, your ium-
bling of decrees, your iarring of glosses, with infinit enor-
mities concerning priuate persons & sole opinions. We
need not ouer busie our selues to worke your discredit by
disgracing some perticuler wziter of your side, seing y^e there
is no lewd opinion among you, but hath infinit fauourers:
nag

The Iesuites

*Esa. 1.
Francis Pe-
trarch.*

*et. d. 1. 1.
et. d. 1. 1.*

*Philip. Me-
lancthon. ora.
funeb.
Iohn. Sleid.
Comentar.
lib. 16.
Ierom. Wel-
ler. Henric.
Pet. Peben-
stock.*

may we may truely say of you with the Prophet: From the sole of the foote to the crowne of the heade, there is no health. Your profession is but a masse of lampe of all abomination. Wee may saye with Petrarcha Rome is a temple of errour and a schoole of heresie. One thing heere I may not let passe, which you lastly, and in the tenth place haue annexed vnto your collections out of Luther, I meane your storie of the Diuell. You dealt fauourably with him, you made vp the diuels messe with the copanie of Lindan, Cocleus, & Claudius, de Sanctes, you bzing in Hosius, with salt and spoones, and bearing the candle, when Luther (as yee say) went drunke to bed. The summe is this, all you together with Satan haue conspired against Luther discrediting his life, his doctrine, his death. As for his life, since hee sincerely embraced the Gospell, none of you, no not one, shalbe able in truth to stain him: his doctrine is knowne vnto the world, his great tomes, and godly labour is to be seene, as for his ende, he died in his bedde, being thre score and thre yeere olde or there about: in the yeere 1546. the. 18. of Februarie. His sickness whereof hee chiefly complained was the oppression of humours in the Dyffice of opening of the stomacke, which of a long time had troubled him. There were then present in the chamber at his departure, his thre sonnes: Iohn, Martin, Paule, with Ambrose their schoolemaister. There was Doctor Ionas, there was also Albert earle of Mansfield with his wife and diuerse others that loued him well. These as they haue done heretofore, so will they be witnesses vnto the posteritie, and geue euidence also at the day of iudgement against all those that discredite his person & deface his doctrine. After sundry godly meditations he gaue vp the Ghost with this prayer: My heauenly father, eternall and merciful God, thou hast made

Banner.

made manifest vnto me thy deare sonne, our Lord Iesus Christ. I haue taught him, I haue knowne him, I loue him as my life, my health, and my redemption: whome the wicked haue persecuted, maligned, and with iniurie afflicted. Draw my soule to thee. I commend my spirit into thy handes, thou hast redeemed me, O G. O. D. of truth. God so loued the world, that he gaue his onely sonne, that all those that beleue in him, should haue life euerlasting. Such was the godly death of Luther.

As for Ignatius Layola, the founder of your sect, I finde that hee was giuen to nouelties and vnsuitableness in religion, carped away (as St. Paule saith) with every puffed or blast of vaine doctrine: I finde that hee embraced superstition and Idolatrie, being marked with the Character of the beast in the Reuelation, and licenced to buy and sell traditions, and to traffique in the kingdome of Antichrist. Touching any good y^e he did, or any soules y^e he geined, or any sound doctrine that hee deliuered vnto the people of God, I finde no mention. And now vnto that, which I haue especially determined with my selfe, I am to display for the furnishing of your Banner, the doctrine which your societie generally establissheth, the which you (as yee say) vnder the Banner of obedience doe solve a- boarde. The poynts being many, the labour great, and my leasure small, I will not wearie the Reader with tedious discourses and authorities of men, but wade in the holy scriptures; so farre as mention is made of the matters called in question, and where the word of God is silent and of the other side, doctrine is byged: there to giue the Reader to vnderstand, that it is the deuise and inuention of man, and therefore as easily confuted, as confirmed. I finde in your woorkes, as followeth.

The Iesuites

I. The Iesuites doctrine.

Holy scripture is a lame, maimed, and vnperfect doctrine. Again: holy scripture in the very same doctri-
ne and preceptes which it containeth and setteth forth, is as
it were a nose of waxe, not yeelding any certaine or im-
mutable sentence; but such a one as may be drawne or wre-
sted after what interpretation ye will. *Censur. Colon,*
Andrad. Orthod. Exptic. Lib. 2, pag. 104. 105. 106. A-
gaine: Thou shalt finde many thinges, which cannot bee
so shewed by manifest proofes of the holy scripture, but
that they want the ayd and authoritie of the Church &
of traditions. *Andrad. lib. 2. Orthod. exptic. pag. 80.* Againe:
To depriue holy scripture of the testimonies of traditi-
ons and authoritie of the Church, is as much as may be,
to ouerthrow holy scripture, to cast downe the chiefest
bustresses thereof; and to bring the whole fayth into o-
pen peril. *Pag. 85* the same Iesuite confesseth, that which
others denie: The trueth is so, that the Fathers of Co-
lon, finding many places in holy scripture, the true sense
whereof could not easily be gathered: but that euery one
might wrest it at his pleasure: they (I say) haue by a most
apt similitude termed the same: a nose of wax, and Pig-
hjus called it, a leaden rule. *pag. 107.* He yeeldeth a reason
of their doinges, saying: they did it for two causes: The
one, for the vncerteintie of the sense, the other, because
that Heretikes wrested the same: and in an other place:
The catholike sayth is not to bee strayned and limited
within the bonds of holy scripture, that we may imbrace
and beleue nothing, which is not written in holy scrip-
ture. For al that the christian faith beleueth, and religion
honoureth, is not contained in holy scripture. *Pag. 126.*

I. The Catholikes doctrine.

Holy

Banner. 17

Holy scripture is a perfect, sound, sufficient, & absolute doctrine. The doctrines & precepts therein contained, are sure & certaine. It containeth all things necessarily to be beleueed to saluation. The Patriarkes, Priests and Prophets deliuered nothing to the people, but that they were commaunded by the holy Ghost: the Prophetes be-
 ginne with: The word of the Lorde, the vision which God shewed, &c. Christ the sonne of GOD affirmed that hee spake nothing of himselfe: Paule glorieth, that he was called to be an apostle: not of men, neither by man: but by Iesus Christ, & y^e he preached not himselfe: but christ crucified, & no new doctrine, but y^e which god had promised by the Prophetes. Peter saith: Prophecie came not in old time by the will of man, but holy men of God spake as they were moued by the holy Ghost. Wee followed not deceiueable fables, when we opened vnto you the power and coming of our Lorde Iesus Christ. For all doctrine to be edified, for all doubtles to be resolved, and abuses to be reformed, God would haue vs to haue recourse to his word. Vnto the Pharises it is sayd: you erre not knowing the scriptures. Will not my people (saith the Lorde) enquire at their God? will they not haue recourse to the lawe and testimonie? Abraham would haue the rich mans brethren, receiue Moses and the Prophetes, and heare them. Christ conuinced the deuill with scripture, hee defended his Disciples against the Pharises by scripture. After his resurrection, hee rebuked his incredulous Disciples, opening vnto them throughout the scriptures all that concerned him: In the law, prophetes and psalms, the sufficiencie & perfection thereof appeareth in y^e it is called the fountain of wisdom, the word of truth, the words of euerlasting life, y^e lead into al truth. Solomon saith in the person of God: al the words of my mouth are righteous, theris nothing lewd or froward in the, they are al plain to him that will vnderstand & straight to the that would finde knowledge.

G. 2.

Againe:

The Iesuites

Proverb. 30.
Hebr. 4.

Sapient. 16.

Iohn. 15.

Psal. 18. 19.

Eccle. 33.

Baruch. 4.

Iohn. 8.

1. Timoth. 4.

2. Tim. 3.

Againe; All the wordes of God are pure, and he is a shield to those that trust in him. Saint Paule saith: The worde of GOD is liuely and mightie in operation, and sharper then any two edged sword, and entreth through, euē vnto the deuiding a funder of the soule & the spirit, & of the ioyntes and the marrowe; and is a discerner of the thoughts and the intentes of the heart. The Authour of the booke of ~~Wisdom~~ ^{Wisdom}, writeth: Thy word, O Lorde, healeth all thinges. Now are ye cleane (saith Christ) through the word, which I haue spoken vnto you. The Prophet David is full of testimonies, tending to the confutation of the Iesuiticall sect. The way of GOD is vncorrupt; the word of the Lord is tryed. The lawe of the Lorde (as the Septuagintes translate it) is *expus* vnblameable, or perfect conuerting the soule: The Testimonie of the Lord is sure, and giueth wisdom vnto the simple. The statutes of the Lord are right, and reioyce the heart, the commandement of the Lord is pure, and giueth light vnto the eies, by them is thy seruauant made circumspect. In Syrach we read, A man of vnderstanding walketh faythfully in the law, and the law is faythfull vnto him, O Israell, we are blessed (saith Baruch) for the things that are acceptable vnto GOD, are manifest vnto vs, Iesus sayd vnto the Iewes, which beleued in him: if ye continue in my word, ye are verely my Disciples, and shall know the trueth, and the trueth shall make you free. S. Paule exhorteth Tymothy to continue in the doctrine deliuered him, For in doing this (saith hee) thou shalt both saue thy self, and them that heare. Againe: Thou hast knowne the holy scriptures of a childe, which are able to make thee wise vnto saluation, through the fayth, which is in Christ Iesus. For the whole scripture is giuen by the inspiration of God, & is profitable to teach, to improue, to correct, and to instruct in righteousness, that

Banner.

that the man of God may be absolute; being made perfect vnto all good workes: Search the scriptures (sayeth Christ) for in them ye thinke to haue eternall lyfe. What soeuer thinges are written before time, are written for our learning, that we through patience & comfort of the scriptures might haue hope. Iohn the Euangelist closeth vpp whole, where he leaſeth to write, saying: Many other signes also did Iesus, in the presence of his disciples, which are not writtē in this booke: but these thinges are written, that ye myght beleene that Iesus is the Christ, the sonne of God, and that in beleeuing ye might haue lyfe thorow his name. As much to say, though other miracles were wrought by Christ, and not here layd down, yet as much as is thought necessarie for yee to beleue, is here writtē. Whereby wee gather the sufficiencie of holy scripture to saluation. And whereas the woman of Samaria confessed the opinion then generally receiued, saying: I knowe well that Messias shall come, which is called Christ, when he is come, he will tell vs all thinges: Iesus sayd vnto her: I am he that speake vnto thee. In another place, to his Disciples, he saide: All thinges that I haue heard of my Father, haue I made knowne vnto you.

Againe, where hee promisseth his Disciples to sende them an other comforter, which shoulde teach them all thinges, and shoulde bring all thinges to their remembrance, that hee had tolde them, the same (after the the ascension of Christ) rested vppon the Apostles in the forme of fire tongues, and was plentifully shed in the heartes of the saythful, and continueth vnto the end, assuring the children of God, that they are his, and dayly opening & lighting vnto them y^e plātern & cādel of his word. Lastly, least any should surmisse any fraudulent dealing, or imperfection to rest after the departure of the Apostles,

The Jesuites

that they spend not their commission in so ample a manner, as they were intoynd by our Saviour, saying: Goe, teach all nations, &c. Teach them to keepe all thinges, that I haue commaunded you. Their own protestations shall stand for sufficient euidences. Paule for himselfe and his fellow labourers, saith: The thinges which eye hath not seene, neither eare hath heard, neyther came into mans heart, &c. G O D hath reuealed them vnto vs by his spirite. Againe: wee haue the minde of Christ. In another place, taking his leaue of the Elders of Ephesus, hee saith. Ye know from the first day that I came into Asia, after what manner I haue bene with you at all seasons, and how I kept back nothing that was profitable: but haue shewed you and taught you openly and throughout euery house. In a while after hee saith: Wherefore I take you to recorde this daye, that I am cleare from the blood of all men. For I haue kept nothing back, but haue shewed you al the counsel of G O D. The conclusion is this. Seeing that the holy scriptures of the olde and new testament, which we embrace, are undoubtedly the worde of G O D: seeing the holy men of olde haue deliuered none other to the posteritie: seeing that the sufficiencie thereof, and euery parcell therein containned, is such, as the premisses declare, to make the man of G O D perfect: seeing that the Messias is come, and reuealed all thinges: seeing that the promised comforter is become our guide, and assureth the saythfull consciences: seeing the Apostles and Disciples of Christ haue receiued the sense and meaning of Christ, and deliuered the same simply and fully, as their Euangelies and Epistles doe testifie: wee are to reiect the Jesuiticall opinion, receiued at Rome, and to confesse in the trueth of Gods spirite, that the holy scripture

Banner.

Scripture is no nose of waxe, no leaden rule, no lame, maimed, neyther vnperfect doctrine: but a perfect, sounde, sufficient, absolute, and contayning all thinges necessary to saluation. I neede not stand confirming the same with testimonies of fathers, the scriptures themselves are copious enough in this behalfe.

2. The Iesuities doctrine.

THe want, that is in holy scripture must be supplied by peccing therevnto traditions. *Censur. Colen.* This doeth Andradius the Iesuite defend, allowing of the former sentence, where he writeth: The brethren of the Societie of Iesu (meaning the Censurers of Colen) have defined both godly and wisely, that the traditions of the church are necessarily to bee annexed vnto the holyc scripture. Orhod. explic. lib. 2, pag. 101.

The late councell of Trent hath most blasphemously made traditions of equal authoritie with the scriptures. Their wordes are these: All the bookes of the old and new testament, yea and also the traditions, appertayning as well vnto fayth, as manners, as if they had beene vttered by Christ, and endited by the holy Ghost, conferred by continuall succession in the catholike Church, this Synode doeth receive and honour with lyke affection of pietie and equall reuerence. *Sub. Paul. 3. sess. 4. cap. 1.* The same also is found in the Censure of Colen, and in the Catechisme of Canisius, allowed in the councell of Trent.

2. The

The Iesuites

2. The Catholikes doctrine.

THe holy scriptures are perfect & sufficient of themselves and neede not, to be peeced with traditions. This dependeth vpon that which goeth before: therefore it requireth not so large a discourse. There are too wayes, to attaine vnto the knowledge of **G O D S** worde, the one inward by inspiration of the holy spirite: the other outward, by reading and hearing of the scriptures, the third place I finde not for traditions to stand, neither may they be ioyned as yoken mates, to drawe in the vinegarde of the Church. **Deut.** Israel was charged not to plowe with an Oxe, and an Asse, not to make their garmentes of linsie wolle: the Passouer was to be eaten with sweet bread, the leuen of the pharisaicall traditions being layde aside: The Prophet complayneth, that the fountaine of the water of lyfe was left, and that the people had digged them broken cisterns: **Jeremy. 23.** Ieremy would haue the chaffe of mens dreames seuered from the wheat of Gods worde: **2. Corin. 6.** S. Paule would not haue the saythfull ioyned with the infidell, righteousness and vnrightheousnesse, light and darkenesse, Christ and Belial, the temple of God, and the groue of Idolles, as much to say in the whole, the worde of God may not be linked with the traditions of man. **Matth. 7.** To this effect are the iniunctions of the holy Ghost so oft repeated in holy scripture: Beware of false Prophetes, beware of the leuen (as the Disciples vnderstand it) the doctrine of the Pharises and Saduces. **Matth. 16.** Become not the slaues of men. **1. Cor. 7.** O Tymothy, keepe that which is committed vnto thee, and auoyde prophane and vaine babblings, **1. Timoth. 6.** Persist in those things which thou hast learned. For other founda-

foundation can no man laye, then that which is layde, *1. Cor. 3.*
 which is Iesus Christ. Every plant (saith Christ) which
 my heavenly Father hath not planted shalbe rooted vp. *Mat. 15.*
 He turneth him vnto the forfathers of these Iesuites, say-
 ing: Why doeye transgresse the commaundemente of
 God by your tradition? He applyeth vnto them the
 complaint of Ioseph, made by the Prophet Esay: In vaine
 they worshippinge me, teaching for doctrines, mens pre- *Iohn. 10.*
 ceptes. The shepe of Christ will follow him, A stran-
 ger they will not follow: for they are commaunded the
 contrary. Ye shall put nothing vnto the worde, which I *Deut. 4. & 12.*
 commaund you, neyther shall ye take ought there from. *Deut. 5.*
 Againe: Take heede, that yee doe, as the Lord your God *Deut. 12.*
 hath commanded you, turne not aside to the right hand,
 nor to the left. Again: ye shall not doe after al the things
 that ye doe heere this day (that is) euery man what see-
 meth him good in his owne eyes. Put nothing (saith
 Solomon) vnto his wordes, least hee reprove thee, and *Prou. 30.*
 thou be found a lyer. A mans will or couenaunt (saith
 S. Paule) when it is confirmed, no man doth abrogate it *Galat. 3.*
 or adde any thing thereto. Much lesse may the will of
 God be abrogated, or adde any thing thereto. The co-
 mination is terrible in the end of the Reuelation, where
 Iohn saith: I proteste vnto euery man, that heareth the *Apoc. 22.*
 wordes of the prophecie of this booke: if any man shal
 adde vnto these thinges, GOD shall adde vnto him the
 plagues that are written in this booke: and if any man
 shall diminish of the wordes of the booke of this pro-
 phecie, God shall take away his parte out of the booke
 of lyfe, and out of the holy citie, and from those things
 which are written in this booke. Who then dareth offer
 strange fire before the Lord, with Nadab and Abihu, *Leuit. 10.*
 which the Lorde hath not commaunded? I dare not
 (saith S. Paule) speake of any thing, which Christ hath
 H. not

The Iesuites

Rom. 15,
Galat. 1.

not commaunded? I dare not (saith Saint Paule) speake of any thing, which Christ hath not wrought by me. He protesteth vnto the Galathians, that hee preached not the doctrine of man, neither the Gospell of Iesus Christ, after the manner of man, that is, as it may be gathered by mingling the same with traditions. To be short, the holy Ghost hath commaunded vs to lay aside traditions, with the leauen of the Pharises, God hath threatned plagues to light vpon them, that adde or diminish his word, the Apostles and Saintes of God durst not presume to doe it, the word of God is perfect, and needeth no pceeing, the Authour is omnipotent, and his word mightie in operation, then is the Romish opinion to be reieted, and the trueth, as it appeareth in the pzeimisses in humility of spirit to be embraced.

3. The Iesuites doctrine.

All and euery the thinges contayned in holy scripture, are so wrapped in obscurities, that the best learned, can gather thence no certeine knowledge: wherefore, for the preseruation of religion, they must altogether, and that in the whole forbidde the laitie the reading of Gods word. *Censur Colon.* What this is the generall opinion of that societie, I repute mee to Andradius the Iesuite, who saith: The Iesuites of Colen doeth shew, that the holy scripture containeth so many and so great difficulties, that it may evidently appeare not to be the wisest way to admit al sorts to the reading therof. *Orthod. explic. Lib. 2. pag. 12.* Vis owne iudgement is this: Many places of the holy scripture, written in the vulgar tongue, are no lesse obscure vnto vs, then the Hebrew vnto the ignoraunt, in the same. *Pag. 128.* Againe: Many ha-
studie

Banner.

studie of holy scripture, coulde neuer attaine vnto cer-
taine misteries of the holy Ghost, the which are lively
seene to be painted out in the life of holy men. *pag. 58.*
His discourse tendeth to perswade men, that by the woꝝd
king of miracles, visions, and reuelations there is moꝝe
god done, then by the reading of the woꝝd: where, in
mine opinion, hee shaketh handes with the Anabaptists:
who wilbe sedde from aboue, by the spirite (as they say)
and not by direction of the wꝛitten woꝝd. Againe: least a-
ny doe denie the latter parte of the foꝝmer opinion to bee
Iesuiticall, hee saith: The Iesuites of Colen doe forbid
the vnlearned laitie, the reading of holy scripture. I doe
confesse it. *pag. 125.* They nouzell vp in ignoꝝaunce this
foꝝte of people, and defende with Cardinall Caietan, that
if an ignoꝝaunt man bee an Heretike, and haue learned
that opinion of such as hee thought to bee catholike, hee is
not to be charged with heresie: for the sayth of the church
doeth saue him. *pag. 149. Caietan. 1.^a. 2.^a. quæst. 2. artic. 3.*

3. The Catholikes doctrine.

All and euerie the thinges contained in holy scripture
are so vnfolded and opened by the comming of Iesus
christ, that the simplest christian may finde there sure and
certein knowledge for the edifying of his soule: and ther-
fore for the preservation of religion, and enlarging of
Gods kingdome, the laitie must not be barred from rea-
ding the same if our Gospell be hidde (saith S. Paule) *2. Corinth. 4.*
it is hidde to them that are lost, in whome the GOD of
this world hath blinded the eies of the infidelles, that
the light of the glorious gospell of Christ, which is the
image of GOD, shoulde not shine vnto them.

h. 2. Againe:

The Iesuites

Rom. 1.

1. Corinth. 1.

2. Corinth. 3.

Ephe. 2.

Rom. 10.

2. Pet. 1.

Proverb.

Math.

Psal.

1. Corinth. 3.

Luke. 11.

Againe, It is the power of God to saluation, to euery one that beleeueth. To them that perish it is foolishnes, but vnto vs that are saued it is the power of God. In another place: Seeing then that we haue such trust we vse great boldnes of speech. And not as Moses which put a vaile vpon his face that the children of Israel should not looke vnto the ende of that which shoulde be abolished. Therefore their mindes are hardened, for vntill this day remaineth the same couering vntaken away in the reading of the olde Testament, which vayle in Christ is put away. But now in Christ Iesus, ye which once were farre off, are made neere by the blood of Christ. For he is our peace, which hath made of both one, and hath broken the stop of the partition wall. S. Paule had to deale with wauers and scrupulous people and such as depended vpon traditions and the woordes of the law, and were loth to admit the light burthen and easie yoke of Christ where hee writeth. The righteousness which cometh by fayth speaketh on this wise: say not in thine heart, who shall ascend into heauen (that is to bring Christ from aboue) or who shall descend into the deepe? (that is to bring Christ again from the dead) but what sayth it? the word is neer thee even in thy mouth and in thine heart, this is the woord of faith which we preach. We haue (saith S. Peter) a most sure woord of the Prophets, to the which yee doe well, that ye take heede as vnto a light that shineth in a darke place, & wisdom standeth in the streetes to receiue all those that will embrace her. Christ would haue all them that are laden to come vnto him, here the yong man is to learne his way, here is milke for the yongling and sound meat for the strong. Vnto such as the Romish Iesuites are it is sayde: Woe be vnto you for ye haue taken away the key of knowledge, yee entred not in your selues, and them that came in, ye forbad, As much to say

say ye haue taken away the word of God, yee neither opened it your selues neither suffered others to reade it. God commaunded Moses saying: Thou shalt reade this law before all Israel, that they may heare it. Gather the people together, men, women, and children, and thy straunger that is within thy gates, that they may heare, and that they may learne. As the Lord had commaunded Moses his seruant, so did Moses commaund Iosua: so did Iosua, he left nothing vndone, of all that the Lorde had commaunded Moses. Among other thinges appertaining to the king it is sayde: The king shall write him this law repeated in a booke by the priestes of the Leuites And it shall be with him, and he shall read therein all the dayes of his life, that he may learne how to feare the Lord his God. The apostles of Thessalonica (being Laymen) are commended for their readinesse in receiuing the faith: they turned their books and searched the scriptures to see whether the things were so as the apostles preached. The Quene of Candac Chamberlain being a Layman read the prophet Esay in his charriot: let the word of Christ (saith S. Paule to the Colossians) dwell in you plentifully in all wisdom, teaching and admonishing your owne selues in Psalmes and hymnes and spirituall songes, whilste they reade, and learne how shall they be able as it is commaunded to teach their sonnes and nephewes. I would not haue by this my discourse, any abuse surmised neither libertie graunted with vnwashed handes to handle the misteries of the great God, but with al godly feare and reuerence to reade his word. In respecte of all generallie, it is easie too be understood though some haue lesse capacities & fewer talents then some other, there is for euery man to apply vnto that measure of faith which he hath giuen him, therfore none to be barred from the reading of the same.

Dent. 31.

Iosue. 11.

Dent. 17.

Act. 17.

Act. 8.

Coloss. 3.

Dent. 4.

The Iesuites

4. The Iesuites doctrine.

Whatsoever repugneth the lawe of GOD is not sinne. *Censur. Colon. Andriad. Orthodox. explic. Lib. 3. pag. 184.* Again: Whatsoever passeth the boundes of Gods lawe, no man doubteth but that it is euil: yet all that is not sinne. *Pag. 138.*

4. The Catholikes doctrine.

Whatsoever repugneth, withstandeth, or is contrary vnto the lawe of God, is sinne. By the lawe (saith *St. Paule*) cometh the knowledge of sinne. Again: sinne is not imputed, where there is no lawe. In another place: I knewe not sinne, but by the lawe. I finde then by the lawe, that when I would doe good, euill is present with mee. Saule is cast away from the Lorde, from being King: because hee transgressed the commandement of GOD. The man of God, for eating bread, where hee was forbidden, was deuoured of a Lyon. Ionas was swallowed vp of a fishe, for flying from the face of the Lorde. God sendeth plagues and punishmentes, for sinne. Saule Ionas, and the man of GOD were plagued, then doeth it followe, it was for their sin. Again: their punishmentes were for transgressing & repugning the lawe and commandementes of GOD. Ergo, the trasgressing and repugning of the lawe and commandementes of God is sin, & by induction gathering the perticular trasgressions from one to al the rest, we may generally conclude, all whatsoever repugneth the lawe of God is sinne. As it is sayde by Samuel vnto Saule. Transgression

Rom. 5.

Rom. 5.

Rom. 7.

1. Reg. 15.

Ionas. 1. 2. 3.

1. Reg. 15.

4. The

3

Banner

gression is wickednesse and Idolatrie. Saint Iohn saith: *Iohn. 3.*
 Whosoever committeth sinne, transgresseth also the law, *Iacob. 2.*
 for sinne is the transgression of the law. Saint James *Num. 5.*
 saith: If ye regarde the persons, ye commit sinne, and
 are rebuked of the law, as transgressours. The Lord spak
 vnto Moses, saying: speake vnto the children of Israel,
 when a man or woman shall commit any sinne, that men
 commit, and transgresse against the Lorde, &c. Then they
 shall confesse their sinne. *Gen. 32.* God is wroth with such dea-
 ling, then must it needs follow, that it is a grievous
 sinne. Heare O earth, (saith the Lorde) Beholde, I
 will cause a plague to come vpon this people, even the
 fruite of their owne imaginations, because they have
 not taken heede vnto my words, nor to my lawe, but cast
 it out. What shiftes soener may bee used of our aduer-
 saries, for the defence of their aforesaide opinion, they
 are not to bee tollerated: for so much that it inferreth
 a kinde of losenesse, and a retchlesse consideration of
 the law and commandements of God.

5. The Iesuities doctrine.
 This properly is called sinne, which of free wil, and
 wittingly is committed. Againe sinne is so vo-
 luntarie, if will were not, it were no sinne. *Calist. 2.*
len. Andrad. Orthodox. expl. Lib. 2.

5. The Catholikes doctrine.
 This is not only called sin, and that properly, which
 of free wil and wittingly is committed, but also that,
 which through error & ignorance is done, & followeth
 the corrupt nature of man. I wil not stand by a blind ob-
 stinatio of nature & persō, but consider of sin according vnto
 the haynous

The Iesuites

Exod. 1 **h**aynduisthelle thereof, as the holy Ghost hath deliuered
Psal. 51 **the same unto vs.** David in great humilitie, and no losse
2. m. 1 confidence had, in his redeemer, sayde: I was borne in in-
Psal. 19. **iquitie, and in sinne:** hath my mother concealed me.
Psal. 25. **Againe I** Who can vnderstand his faulces? O cleanse
Leuit. 5. mee from my secret faults: remember not the sinnes of
Num. 15. 1 my youth, neyther call thou to memorie my rebellious
 ignorances. In the lawe of Moses it was comman-
 ded, that if any committed ought of ignorance against
 the Lord, and his ordinances, there should be a ramme
 and a bullocke offered for sacrifice, and the priest there-
 with should make an attonement. Can there be a great-
 er (or to be feared) a more proper sinne then to put the
 Lord Iesus to death (as the Pharisees did) or to persecute
 him in his members (as Pauls did, when he posted with
 letters from Ierusalem to Damascus) yet was it done of
Luke. 23. ignorance, and unwittingly. O Rather forgive them,
Acts. 3. (saith Christ) for they knowe not what they doe. The
 same doeth Peter testify, where he saith unto them: I
 know my brethren, that thorow ignorance ye did it, as
 did also your gouernors: amend your lyues therefore, &
 turne, that your sinnes may be put away. Paule con-
 fesseth it of himselfe that hee did it in ignorance, and
 doubteth not of pardon. Wee are all by nature the chil-
 dren of wrath, yet will you not confesse, that the corrup-
 tion of nature is voluntary and witting. Againe: by
 the offence of one (originall sinne) it came on all men
 to condemnation, neither yet wil ye say, that the same is
 voluntarie or witting. Wherefore wee cannot denie,
 but that, if it is properly to be called sin, which is subiect
 to wrath, deserueth damnation, and containeth matter
 for the fire soznace of hell, and the worme of conscience
 to gnaw upon.

Banner. P

that which I doe for what I would, that I not doe I not would. **6. The Iesuites doctrine.**

Concupiscence or lust, which remaineth in the regenerate, though it repugna the lawe of God, yet is it not properly, truly, in it selfe, of it selfe, and in his own nature sinne. *Confer. Colan. Agains: Concupiscence* which remaineth in the regenerate, hath no way, any nature, or kinde of sinne; neither containeth it anye filth or deformitie worthy of hell fire. *Andrad. Oribad. explic. Lib. 3. & defens. Trident. fidei, Lib. 2.* The counsell of Trent hath most blasphemously decreed and included Saint Paule in the curse: This concupiscence, that the Apostle sometime calleth sinne, the holy synode declareth that the catholike church never vnderstood it to be called sinne, that it is truly, and properly sinne in the regenerate, but that it is of sinne, and enclineth to sinne. Who forner thinketh the contrary, let him be accursed. *Concil. Trident. sub Paulo. 3. sess. 1. decret. de peccat. origi-*

6. The Catholikes doctrine.

Concupiscence or lust in that it repugneth the lawe of God, in that it is forbid by the tenth comandement, is properly, truly in it selfe, of it selfe, & of his own nature sinne, and so tearmed by the Apostle, saying: I knew not sinne but by the law: for I had not knowne lust, *ex-Rom. 7.* except the lawe had sayde: thou shalt not lust. Immediately by the effectes and haynoulnesse thereof, hee sheweth the same to be sinne truly and properly: Sinne tooke an occasion by the comandement, and wrought in me all manner of concupiscence. Againe: I allow not
I, that

The Iesuite

Matth. 5.

*Mark. 4.
Rom. 8.*

*Iacob. 1.
Iaco. 4.*

I. Iohn. 3.

that which I doe, for what I would, that doe I not, but what I hate, that doe I. If I doe then that which I would not, I consent to the Lawe, that it is good. Now then it is no more I, that doe it, but the sinne, (meaning concupiscence) that dwelleth in me. Agayne, I see an other lawe in my members, rebelling agaynst the lawe of my mind, and leading me captiue vnto the law of sinn (meaning lust) which is in my members. He that seeth a woman and lusteth after her: hath already sinned in his heart, and where the law sayth: Thou shalt not kill, our Saviour sheweth for grievous, that which you esteeme as trifles, where it is sayde, that he which is angrie vnaquiesdly with his brother, shalbe in danger of iudgement, he that contemptuously saith Racha, shalbe punished by a counsaile, and he that sayth Thou foole, shalbe subiect to hell fire. Lust (sayth our saviour) choketh the word: the wisdom of the flesh (sayth Saint Paule) is death, enmitie to God, not subiect to the Law, neyther pleaseth God: euery man is refted (sayth Iames) being drawn away and entised by his owne concupiscence, & the same is cause of warres and contentions, Ergo properly sinne. Saint Iohn shewing the whole world to bee set on mischief and swallowed up in the whirlepools of sinne, qualifieth not the matter as you do, but peremptorily auoucheth: All that is in the worlde, is the lust of the flesh, the lust of the eyes, and the pride of life, and the same is not of the father, but of the world. Where it is sayde: all sinnes in their owne nature are mortall, in that they deserue death and damnation, and all sinnes in Christ are veniall, in that he payde the ransom therefore, if the same were called too remembrance, this controuersie would be sone appeased, and the truth touching the nature of this sinfull lust in his paynous effects would easilie appeare.

Banner.

7. The Iesuites doctrine.

After baptisme there remaineth no sinne in the regenerate, eyther that is apert or manifest, or that is hid or couered. *Censur. Colon. Andrad. Orthodox. explic. lib. 3. & defens. Concil. Trident. lib. 5.* Agayne: If any deny the guilt of Originall sinne, to be remitted through the grace of our Lorde Iesus Christ which is conferred in Baptisme, or eyther doeth say that the same wholly is not taken away which hath in it the true and proper nature of sinne, but sayth that the same is only rased, or not imputed, let him be accursed, *Concil. Trident. sub Paul. 2. sess. 5.*

7. The Catholikes doctrine

In the regenerate there remaineth sinne after Baptisme, but it is not imputed & that for the merits & passion of Iesus Christ: The saythful vnder y^e law, circumcised not only the foreskinne of the flesh, but also the filth of sinne, and the superfluitie thereof, ouergrowing the heart: the beleeuing in the time of grace, hath not onely his bodie outwardly washed with water, but also his soule inwardly clenched, by the power of the holy spirit: Yet the state and condition of the regenerate after circumcision vnder the Law, and after Baptisme vnder the Gospell, is indifferently laide downe by the Apostle, where he sayth: Dauid declareth the blessednesse of the man vnto whome GOD imputeth righteousness without workes, saying: blessed are they whose iniquities are forgiven and whose sinnes are couered, Blessed is the man to whome the Lorde imputeth not sinne, If there were no moze too bee sayde this might seeme a

Deut. 10

*Psal. 32
Rom. 4*

The Iesuites

Rom. 6.

Psal. 13.

Prou. 20.

Math. 19.

Iob. 15.

I. Iohn. 1.

Luke. 11.

Gen. 12.

Gen. 12.

Gen. 12.

sufficient confirmation of the premises. Saint Paule denied not, but that there was sinne in the regenerated, and therefore his commaundement is: Let not sinne raigne in your mortall bodie, that yee should obey it in the lusts therof. All haue strayed, and become vnprofitable, there is not one that doeth good, no not one: who can say my heart is cleane. I am pure from sinne. There is none good, but God alone. What is man, that hee should be cleane? And he that is borne of a woman, that he should be iust? Beholde, he found no stedfastnesse in his faintes, yea the heauens are not cleane in his sight, how much more is man abhominable & filthy; which drinketh iniquitie, like water? If we say that we haue no sinne, wee deceiue our selues, and the truerth is not in vs. Therefore is it, that among other our petitions, wee are commaunded to pray: Forgiue vs our trespases. Moses seld the Aegyptian, Aaron murmured, Noah was drunke, Lot committed incest, Abraham denied his wife, Iacob lyed, Isaac dissembled, the Patriarches menaced Ioseph, Rachell was a thiefe, Ionas was disobediente, David numbered the people, Solomon was an Idolatrer, the sonnes of Zebedie were ambitious, Paule and Barnabas iarred, and Peter denied his maister. Were not these sinnes, yea in the regenerated and chosen people of God? Then it cannot be denied, but that sinne hath a way after baptism: although finally it doeth not preuaile, and what through infirmitie, in the meane while hath bene committed, after wardes through repentance is washed away, and of mercie and sauiour in Christ is not imputed. Though the heart of man be made so cleane in baptism, as the wheate in the barne flore, the chaffe being farned away: yet as the pure wheate is sown in the fiede, and growing, bringeth againe with it strawe, huske, and chaffe into the Garner, so man notwithstanding his cleansing

Banner.

ling and purifying in baptisme, yet retaineth the some
and dregges of originall sinne, following his naturall
flesh untill the chaffe thereof be fanned away by the pow-
er of the most holie spirite, and he by imputation reserved
as pure wheate for the celestially barne and the kingdome
of heauen.

8. The Iesuities doctrine,

THE regenerate in this life are able by their workes
to attayne vnto the perfection of the Law. *Censur.*
Colon. Andrad. Canis. Agayne: Whosoever shall say that
the commaundements of God, to the man that is iustifi-
ed, and in the state of grace are vnpossible to be fulfilled,
let him be accursed. *Concil. Trident. sess. 6. canon. 18.*

8. The Catholikes doctrine.

THE regenerate in this life cannot by their workes at-
taine vnto the perfection of the Lawe, but are found
iust before God onely by fayth in Christ Iesus, who of
God (as S. Paule sayth) is made vnto vs wisdom and
righteousnes and sanctification and redemption. Wee
know that whatsoever the Law sayth, it saith vnto them,
that are vnder the Law, that every mouth be stopped, and
all the worlde be culpable before God. Therefore by
the workes of the Lawe shall no flesh bee iustified in his
sight. As many as are of the woorkes of the Lawe, are
vnder the curse. For it is written & cursed is every one
that continueth not in all thinges, which are written in
the booke of the Law to doe them, and that no man is
iustified by the woorkes of the Law before God. It is eu-
ident, for the iust shall liue by fayth. Whosoever yee bee
that are iustified by the Lawe, yee are fallen from grace

1. Cor. 1.

Rom. 3.

Galat. 2.

Galat. 3.

For

The Iesuites

Abach. 2.

Galat. 5.

Rom. 4.

Genes. 15.

Rom. 10.

Rom. 8.

Iohn. 7.

Galat. 6.

Act. 15.

Act. 13.

Iohn. 1.

Rom. 10.

For if Abraham were iustified by woorkes, hee hath wherein to reioyce but not with God. For what sayeth the scripture: Abraham beleued G O D, and it was counted to him for righteousness. Nowe is it not written for him onely that it was imputed to him for righteousness, but also for vs. The Israelites beeing ignoraunt of the righteousness of G O D, and going about to establishe their owne, submitted not them selues to the righteousness of G O D, for Christe is the ende of the Lawe, for righteousness vnto euery one that beleeueth. Againe: the wisdom of the fleshe is not subiecte to the Lawe of G O D, neither in deede can bee. Our saviour sayde vnto the Iewes, did not Moses giue you a Lawe, and yet none of you keepeth the Lawe? The like hath Saint Paule to the Galathians: They them selues which are circumcised keepe not the Lawe. Peter sharply rebuked the Pharises which thrust in among the christians, the obseruation of the Law, and the confidence reposed in the righteousness which they thought came thereby, saying: Why tempt ye God to lay a yoke on the Disciples neckes which neither our fathers, nor wee were able to beare? For wee beleeue through the grace of the Lord Iesus Christ to be saued as they doe. The like hath Saint Paule in a large discourse among other thinges, saying of Iesus: Bee it knowen vnto you men and brethren that through this man is preached vnto you the forgiveness of sinnes, and from all thinges, from which ye could not be iustified by the Law of Moses, by him euery one that beleeueth is iustified. It is of his fulnes (as Iohn sayeth) and not of our owne, that all wee haue receiued. He is the fulfilling of the Law for righteousness vnto euery one that beleeueth.

9. The Iesuites doctrine.

Nor

Banner.

NOT onely in morall affayres, and ciuill actions, hath the will of man much force, but also in matters appertayning vnto saluation, so that man can doe nothing vnlesse his will be yelding prompt, and readie to receiue the grace of God. *Censur. Colon. Camisus. Catechis. Andrad., Orthodox. explic. lib. 4.* Agayne: Whosoever shal say that the free will of man after the fall of Adam is lost and extinguished, or that it is a thing hauing a bare title, or rather a name without the thing, and last of al brought in to the church as a figment of Satan, let him bee accursed. *Concil. Trident. sess. 6. canon, 5.*

9. The Catholikes doctrine.

NOT onely in morall affayres, and ciuill actions tending to good, hath the wil of man little force, but also much lesse in matters appertaining vnto saluation: so that man can doe nothing that good is, vnlesse his will be tempered by the spirit of God, to yeeld & made prompt, and readie to receiue the grace of God. No man (sayth *John. 6.* Christ) can come vnto mee, vnlesse the Father whiche sent me doe drawe him. Agayne, sayth hee vnto the Iewes: Therefore sayde I vnto you, that none can come vnto mee vnlesse it bee given him of my Father, *1. Corint. 12.* Saint Paule saith: No man, speaking by the spirite of GOD calleth Iesus execrable, Also no man can saye, that Iesus is the Lorde, but by the holyc Ghoste. Iohn the Baptist tolde the Pharises that weendred at the dooings of Christ: A man can receiue nothing except it be given him from aboue. *John. 3.* Then let no man bragge neither of will, neyther of woorke. For what hast thou (sayth Sainte Paule) whiche thou haste not receiued

The Jesuites

*Eccle. 7.
Eccle. 15.*

Gen. 3.

Iere. 10.

Iacob. 1.

1. Cor. 15.

Galat. 2.

Rom. 7.

2. Cor. 3.

Rom. 9.

Matth. 12.

Ierem. 13.

Prou. 20.

Prou. 21.

receiued? if thou hast receiued it, why dost thou glory, as if thou haddest not receiued it? This haue I found (saith Solomon) that G O D hath made man righteous, but they haue sought many inuentions. He that made man from the beginning, left him in the power of his counsell and gaue him his commaundementes and preceptes he laid before him water and fire, life and death, man chose the woozst, yeelded vnto the woman, whome the serpent had wooon, lost his integritie, was expelled paradise, and imiopned in miserie, to till the earth, and in the sweate of his browes to eate his bread. His power to reach his hande to the tree of life was cut of, his libertie of walking in paradise was by his fall stopped, his giftes corrupted and himselfe together with his posteritie became the slaues of Satan, being briedled with the kurbe of sin. So that now we we confesse with Ieremie: O Lord I know that the way of man is not in himselfe, neither is it in man to walk, and to direct his steppes. Euery good gift and euery perfect gift is from aboue. Not I (saith S. Paule) but the grace of God which is within me, Againe: Thus I liue, yet not I, but Christ liueth in mee. Not the good which I would, doe I, but the euil which I hate, that doe I. It is not in him that willeth, not in him that runneth, but in God that sheweth mercie. Neither is he that planteth anything, neither he that watereth, but God that giueth the increase. O generation of Vipers, (saith Christ vnto the Pharises) How can you speake good thinges when ye are euil? Can the Blacke Moore change his skinne: or the Leopard his spottes? then may ye also doe good, that are accustomed to doe euill, saith the Lord. The steppes of man (saith Solomon) are ruled by the Lorde, howe can a man then vnderstand his owne way? Againe: The kings heart is in the hand of the Lorde, as the riuers of waters, he turneth it whither so euer it pleaseth him. Therefore

Banner.

Is it, that the Church calleth most humbly vpon the Lord, saying: Turne thou vs vnto thee, O Lorde, and we shalbe turned. heale me, O Lorde, and I shalbe whole, saue me, and I shalbe saued. Turne vs againe O God of hostes (saith David) cause thy face to shine, and we shalbe saued. Hereupon commeth it to passe also, that the comfortable answer is made: I will giue them (saith the Lord) an heart to knowe mee, that I am the Lorde, and they shalbe my people. Again: I will put my lawe in their inwarde partes, and write it in their heartes. In an other place: I will giue them one heart, and I will put a newe spirite within their bowelles, and I will take the stonie heart out of their bowelles, and I wil giue them an heart of fleshe, that they may walke in my statutes, and keepe my iudgements, and execute them. This is the treasure which S. Paule saith: we haue in earthen vessels, that the excellencie of that power, might be of God, and not of vs. For hee worketh all thinges after the counsell of his owne will. Again: It is God which worketh (saith Paule to the Philippians) both the will and the deede, euen of his good pleasure, hee beginneth it, and performeth it. We are not sufficient of our selues to thinke any thing, as of our selues: but our sufficiencie is of God, which hath made vs meete to be partakers of the inheritance of the Saintes in light. When haue wee not free will to that which is good, being by nature the children of wrath, clogged with the corruption of originall sinne, and concupiscence: so that we cannot doe (as saint Paule saith) whatsoeuer we would.

Jeremy lament. 3.
Jeremy. 17.
Psal. 80.
Jeremy. 24.
Jeremy. 31.
Ezech. 11.
36.
2. Corin. 4.
Ephes. 1.
Philip. 2.
Philip. 1.
2. Cor. 12. 3.
Coloss. 1.
Galat. 5.

10. The Iesuities doctrine.

10. The Iesuities holde, that the first motions of concupiscence are without the gylte of sinne. Censur. Colon.

h, When

The Iesuites

When as in very deepe the motions of the saide Iusse, in that wee are by nature the chilozen of wrath, doe condemne vs, if Gods mercie, and the merits of Christes passion stode vs not in steepe.

11. The Iesuites holde, that there are many other more grievous offences, and more damnable, then those that repugne the lawe of G D D, and yet the lawe condemneth them not, namely traditions, mans lawes, and the preceptes of the Church, the which Canisius reckones to be siue in number. 1. See thou celebrate the set seale dayes of the church. 2. See thou heare reuerently vpon the holy dayes, Masse and Mattens. 3. See thou obserue the fastinges appoynted vpon certaine daies and times. 4. See that thou once a yeere confesse thy sinnes to thy ghostly Father. 5. See thou receiue the sacrament once a yeere, at the least, and that aboute Easter. Censur. Colon. Canis. *summa doctrin. de precept. Eccles. Cap. 14. 15. 16. 17. & 7 de sacrament. cap. 5. de Ieiun. cap. 5. de Confil. Euangel. Cap. 2.*

When as in very deepe all sinnes are reproued by the lawe, neither bee there any so greuous, as those which repugne the lawe. For the Church is not to binde the consciences with her lawes, but to preserve and proclaime the precepts and lawes of God.

12. The Iesuites saie, that faith is a most firme assest, or beleeuing not only of the things opened in holy scripture, but also of those things which without scripture are deliuered by tradition. Censur. Colon. Canis. *de fide & simb. Cap. 22. Andrad Orthodox. explic. Concil. Trident.* Faith (saith the Catholikes) is not onely a knowledge, by the which the Christian firmly holdeth all that is made manifeste in Gods word, but also a sure confidence kindled by the holy Ghost through the Gospell in the heart, by meane whereof he resteth in G D D, perswading himselfe for certaine, that remission of sin, euera lasting

lasting righteousness, and eternall life is giuen not onely to others, but also to himselfe, and that freely of the great mercie of God, by the merites of Iesus Christ.

13. The Iesuites say, The iust in that he liueth by faith, hath not that in Christe, but of his woꝝkes. Againe, That faith iustificieth, shee hath not that soyme of efficacy of Christe, whome shee apprehendeth and possesseth, but of our loue. Againe, Faith doeth not therfore iustice, because shee apprehendeth Christe, who is our righteousness, but woꝝkes are so necessary, and stand in so great a steade, that they giue vnto faith her life. *Cens. Colon. Canis. Andradus.* The Catholikes holde, that they must liue by faith, as the holy Ghost hath deliuered in writing. And now he liueth no moꝝe (as Paule wryteth) but Christ liueth in him, and the life that the iust now liueth in the flesh, hee liueth through the faith of the sonne of God, who loued him, and gaue himselfe for him. So that faith hath no moꝝe her being or life of our loue or woꝝkes, then the roote hath moisture ministered vnto it by fruite growing vpon the tree.

14. The Iesuites write the proper saluation of some certaine priuate man, is not to be referred vnto faith. For the priuate iustification of men is vncertaine, and much moꝝe the eternall saluation of them. Now then in these being vncertaine, shall faith assure her selfe. Faith in particulars is vncertain, & hope oftentimes is frustrate. *Censur. Colon. Canis. Andrad. Orthodox. explic lib.* The counsell of Trent will also haue no perticular man to assure himself of his saluation, and holdeth them accursed, that doe so. *Sess. 6. cap. 12. & canon, 13, 14, 15.* But the Catholikes hold that most comfoꝝtable doctrine which Abraham, Moses, Iob, David, Paule, and all the elect people of God, the spirite testifying vnto them whose children they are, whiche assured themselves of theyꝝ saluation

The Iesuites

not hanging with the colliers sayth vpon the flæuelesse coate of the Romish Church, neither onely generally believing that some shal be saved, but perticulerly also knowing that the election, vocation, iustification, and saluation of euery perticuler of the elect of God, is sure and certaine.

15. The Iesuites say, that Iustification is none other, then the seeking or searching of righteousness, and to speak philosophically, a motion vnto righteousness. Censur. Colon. Canis. Andradius. The Catholiks hold iustification of a man before God, or christian righteousness to be a remission of sinne, and an imputation of the righteousness of Christ, and a free donation of lyfe euerlasting, not for any worthinesse or workes of ours, but onely for Christs sake, and the same apprehended by sayth.

16. The Iesuites doe hold, that the reconciliation which is called iustification commeth to passe by meane of loue, which is the gift of the holy Ghost, shed in the heartes of the faythfull. And truly, say they, great is the force of loue, yea, and of such a force, that it maketh vs the sonnes of God. Censur. Colon. Canisius Catechist. The Catholikes say, that the elect are not reconciled vnto God, but by the merites of Christs passion. And that loue goeth not before reconciliation as the cause: but followeth after, as the effect, testifying our iustification.

17. The Iesuites affirme, that the iustice of God, reuealed in the Gospell, is a power in God, which rendreth vnto euery one, according vnto their worthines. Censur. Colon. Canis. Andrad. The Catholikes holde, that the iustice of God shewed in the Gospell, is an acceptation of the satisfaction and obedience of christ, for the sinnes of al them that beleue.

18. The Iesuites teache, that the mercie of GOD in Christ, in the which consisteth our saluation, is this: that God promised vnto them that doe good workes, to witte:
such

Banner.

such as fulfill the lawe, life everlasting. Censur. Colon. Canis. Andrad. Concil. Trident; But the Catholikes say: that the mercie of God, wherein consisteth the saluation of all the elect people, is this: that the heauently father promised freely to all them that beleue in Christ, and also giueth freely remission of sinnes, righteousness, and life everlasting, not because of their obedience towarde the lawe, but onely for Christs sake our Lorde, our Saviour and Mediatour.

19. The Iesuites holde, that there is a twofolde iustification, a first, and a second. The first iustification (say they) is, in that Christ deserued by his death, that such as beleued in him, should be endued and adorned with loue and other vertues. The seconde (say they) is, in that they, by the merites of Christ, hauing receiued these new ornaments and vertues, man (I say) deserueth a greater, fuller, and more ample righteousness, reconciliation, adoption, and in the end, everlasting life. Censur. Colon. Andrad. The Catholikes hold, that there is but one way, or manner of obtaining everlasting saluation, to witte: the free remission of sinne, and the imputation of the righteousness of Christ, apprehended by fayth, giuen vs, not because of our woorkes, but for the merites of Christ.

20. The Iesuites holde, that our woorkes are necessarily required for the first iustification, and merit the amplification of the second. Censur. Colon. Canis. Andrad. Ortho. explic. The councell of Trent layeth downe, that they are causes of iustification and also do merit. &c And accurseth them that holde the contrary. Sess. 6. Canon. 14. 37. The Catholiks beleue that life everlasting is the gift of God, freely giuen and promised to them that beleue in Christ our Saviour. The woorkes of the regenerate are not causes of our saluation, but witnesses of the grace receiued by Christ, neyther do they merit ought, for when we

The Iesuites

hane done all that lyeth in vs, wee are commaunded to confesse our selues to bee vnprofitable seruantes.

21. The Iesuites holde, that the woꝝkes which are befoꝛe iustification are meritorious and accepted of God. Censur. Colon. Capis. Andrad. Orthodox. explic. lib. 3. Concil. Trident. sess. 6. canen. 7. The Catholikes as firme, that the woꝝkes which are done befoꝛe regeneration and iustification are sinfull: For whatsoeuer (saith S. Paule) is not of fayth, is sinne. And they are no moꝛe acceptable vnto God, then the woꝝkes of Philosophers, Heathens, Turkes and Infidels, who denying God, are in the state of damnation.

22. The Iesuites hold, that no man is iustified by faith onely without woꝝkes. Censur. Colon. Canis. Andrad. And the counsell of Trent accurseth them, that holde the contrary. Sess. 6. Can. 9. & Sess. 13. Canon. 11. The Catholikes holde with the woꝝdes of our Saviour in the Gospell, where it is saide: Onely beleue, and with the opinion of Paule, saying: We suppose that a man is iustified by faith without the woꝝkes of the law, and other places of holy scripture, tending to the confirmation thereof, that man is iustified by fayth alone, without woꝝkes.

23. The Iesuites hold, that there are seven sacraments, to wit: the Lordes supper, baptisme, confirmation, penance, extreame unction, order and matrimonie. All that holde the contrary are often accursed by the counsell of Trent. Sess. 7. Can. 1. Sess. 7. can. 1. Sess. 14. The catholikes do holde, that there are but only two sacraments, so properly to bee called, that is, baptisme and the Lordes supper, sufficiently established by Gods woꝛd, and that al the rest doe differ farre from the proper nature of Sacraments.

34. The Iesuites do hold real presence in the sacrament, they

Rom. 3.
Mark. 5.

Banner.

they maintaine transubstantiation, they minister the sacrament vnder one kinde, barring the lattie of the cuppe; they wil haue the sacrament adored, and the remaines laide vp, and reserued, all contrary vnto the catholike sayth and warrant of Gods word.

25. The Iesuities doe holde, that man can make satisfaction vnto God for his sinnes, although the offence be infinite, and the satisfaction finite, or terminable. Censur. Colon. Canis. concil. Trident. The catholikes doe affirme, that a man, although he be regenerate, can make no acceptable satisfaction vnto God, neither present ought be-fore him, to appeale the wrath of the father, but only by sonne Christ and his merites.

26. The Iesuities holde, that the Saintes are to be inuocated, to the end they may make intercession for vs. Again, they thinke that the Lordes prayer may be sayde vnto them. Again, they confesse, although that the holy scripture teach no where the inuocation of Saintes, yet say they, not withstanding it is to be believed, receiued, and retained. Censur. Colon. Canis. Andrad. Ort hod. explic. Concil. Trident. Sess. 25. The Catholikes affirme that there is none to be called vpon in prayer, but God alone, and that it is blasphemy to say: Our Father which art in heaven, &c. vnto the Saintes, and that there is no doctrine to be receiued, but that which is contained in the old and new testament.

27. The Iesuities teach that the Saintes are to be honoured, and serued, that their reliques and images are to be woo:shipped, as they write, Culeu Latriæ, with the honour and woo:ship due vnto God him selfe, and that the image of Christ is as much to be honoured as the bookes

The Iesuites

of the Gospell of Iesus Christ, they that hold not the same
with them are by the Pope accursed. Censur. Colon.
Canisius. Gregor. de Valentia. de Ido. Andrad. Orthodox.
explic lib. 9. pag. 705. Concil Trident. Sess. 25.

The Catholikes teach that God alone is to bee honou-
red and serued, with diuine honour and seruice, that the
wooꝛshipping of reliques and images, is idolatrie, and
contrary to the expresse wooꝛde of God, soꝛ hee will not
haue his people taught by viewing of pictures, but by the
lively preaching of the wooꝛde of God.

28. The Iesuites defende Purgatorie, Holy Water,
Pilgrimages, the Romish Church to be the mistres of all
other Churches, the Popes authoritie, to bee aboue all o-
thers, with infinite other trashes, condemned by the Ca-
tholikes, all which having no warrant noꝛ grounde in
Gods wooꝛde, may (as I sayde before) be as easily confu-
ted by true professors, as confirmed by these false christi-
ans. Thus briefly good (christian reader) according un-
to my slender skill and small leasure I haue geuen thee a
biewe of the erroneous doctrines of these wandring Iesu-
ites, thus briefly displayed in their Banner, so that to
thine owne further edifying thou maist at conuenient times,
haue recourse vnto Gods wooꝛd, and searche the Scrip-
tures, and as the positions are here laide downe, finde
sufficient confirmations thereof, to the confuta-

tion of these sectaries. For the wooꝛd of God is
the touchstone of truth, there is the rocke
to build vpon, and thereby are
counterfeit mettalles be-
trayed.

Farewell.

